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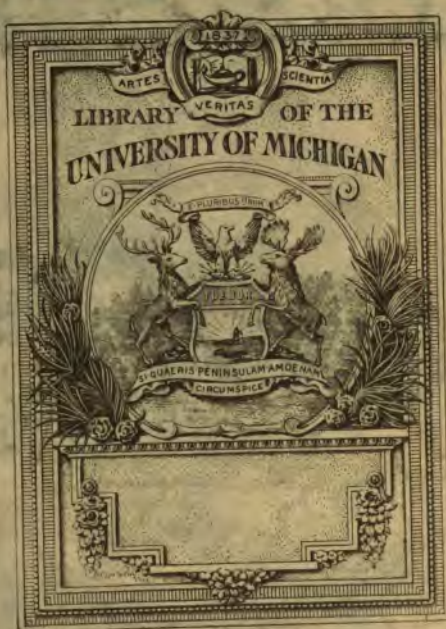
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Durine

Drew, George Smith

THE
DIVINE KINGDOM
ON EARTH
AS IT IS IN HEAVEN.

"Our COMMONWEALTH is in Heaven."—ST. PAUL.

"Discite in terris cœlestem militiam: hic vivimus, et
illic militamus. Cœli mysterium doceat me Deus Ipse,
Qui condidit: non homo qui se ipsum ignoravit."

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m.c.

PREFACE.

IN the Introduction to this Book, the writer has explained its purposes and the principles on which it has been written. Every attentive reader will at once see that it is meant to open out extended views of the realities with which Christian Faith is conversant, and from such views to furnish explanations of some perplexities which are now troubling thoughtful men, along with hints and counsels that may be helpful in removing certain urgent practical difficulties which are therewith connected.

These purposes, which have already moved the writer in efforts of the same kind, have here been again kept steadfastly in view. He knows indeed that, from its very nature, the task to which he has once more applied himself, can only be imperfectly accomplished. Nevertheless, he believes that it is possible to point out with clearness enough to be serviceable in the above-named uses, some of the wider aspects of revealed truth, and he hopes that the attempt may suggest to others who have larger powers and resources, improved methods of accomplishing the same design. Its importance cannot be over estimated. In the narrowness and dimness of

(what may be called) popular religious thought, lie the main causes of our spiritual uncertainty and feebleness, and of our practical embarrassments. It is said that in days when the Heavens are clouded, when "the Sun," the Divine Source of spiritual illumination, "is darkened," and when "the Moon," the Church which shines by His radiance, "does not give her light"—there shall be "distress of nations with perplexity, men's hearts failing them for fear, and for looking after the things that are coming on the earth." Could any words describe more truly our position at this time, and do they not instructively betoken the chief causes of our trouble?

These questions suggest the motive which has led the writer to engage again in a work of no ordinary difficulty. In carrying it forward, he has used and incorporated considerable portions of what has already been put forth by him in other places. But these parts of the Book have been revised and enlarged, and the main portion of it—including the Chapter concerning Christ's Life and Ministry,—has not before been published, so that the present is a new work in substance, as it is in name and form. He commends it to the attention of those who are troubled by the disorders of our land, and who would help in building up its decayed places, and he does so with the prayer that the anxious labour which, through a long period, he has bestowed on it, may not have been spent in vain.

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ERRATUM.

Page 8, line 21, *for assail read assails.*

"In the Beginning was the Word. And the Word was with God, and the Word was God. The same was in the Beginning with God. All things were made by Him. And without Him was not any thing made that was made. In Him was Life: and the Life was the Light of Men."—ST. JOHN.

"The fall is not an origin: creation is before it; and the purpose of God in Christ is before creation, and is the true origin of all being, the true end of all revelation. A Theology purely sublapsarian, and which will not consider the higher question will inevitably end in a Pharisaical Church. This is a proposition of which I am so assured, that I state it over again: a sublapsarian Theology must end in a Pharisaical Church. And here it is, therefore, that I find the root of the hypocrisy and Pharisaism which is in the Church."

INTRODUCTION.

If this world does, indeed, form an organic part of the Economy which stretches every where around it, then, undoubtedly, the connexions into which we are thus brought, must be duly realized by every one whose life is worthily conducted. Our disregard of them will certainly be followed by individual narrowness and feebleness, and by grievous social disorders and corruptions.

These evils will necessarily result from an unmindfulness of what is really the main fact of our position, since it entails the loss of those influences by which, chiefly, man is enlightened and strengthened and ennobled. Much of our earthly life must surely be altogether unintelligible, unless it is connected with the beings and circumstances that are existing in the widely-spreading regions which surround our world and its affairs. There, also, we must look for the true archetypal patterns of our movements and demeanour, and ascertain the laws by which human spirits should be ruled and purified. Hence, one whose eyes have been opened to behold the

supernatural economy, is irresistibly moved to say, "Would that the veil which hides it from the men around me, were rent asunder, so that they too might know where they really are, and what is actually surrounding them. If they could only see in what associations they are living, what powers converge upon them here in this place of their activity, and to what issues their movements are directed—how many of their perplexities would be instantly interpreted! And how would they then be sobered in their levity, and lifted from their baseness!" Every one who is gifted with any measure of the seer's insight must surely be moved by this desire. And, under the power of it, he will do all he can to help in putting aside that intercepting veil, and in showing what lies behind it, especially the Divinely Benignant Form which is ever near mankind, the glorious companies of which His nearness is the token and assurance, and the high ends to which all human movements, linked with theirs, are constantly advancing.

All who have looked upon this vision, and who have been possessed by it, acknowledge their obligation to disclose it where it is still hidden and unknown. In the prophet's spirit they utter forth his prayer, "Open the eyes of these men, O Lord, that they too may see those realities which now are hidden from them by their idolatrousness, and heedlessness and sensuality." For in all ages these evils have obscured, and they have even put out of view "the

things which are eternal and unseen." And in every generation they have assumed special forms, the peculiarities of which the godly man, who is sincerely intent on discharging his commission, must take into account, and which will soon make themselves known, if he considers what is involved in his own clear vision of supernatural realities, and in what manner it must have always arisen where it is actually existing.

He knows, then, that all who possess this vision, and are possessed by it, have had their eyes opened on its great disclosures by means of the Revelation which God has given through His Son, and which is conveyed by the Church in her Scriptures and her Ordinances. This has unveiled those immeasurable regions in which our life is passed; it has enabled men of faith and insight to look, backward and around, through the ages and worlds in which God's design in creation has been carried forward. By means of it they have marked the form of the Universal Order, and have learned under what conditions our own sphere of being is existing in the midst of it. They have ascertained the special circumstances of the human family, and how those circumstances have originated; in what manner the principles of the Divine government have been applied to the peculiar emergencies of human life, and have been developed in the institutions through and by means of which that life may proceed harmoniously with the Order in which it

is incorporated, and may thus accomplish the ends for which it has been given. All these perceptions are as clearly before their view as are any of the realities, within the range of time and sense, that are around them. And, in the first instance, they were obtained through a wisely trustful use of the Revelation Organs through which alone those perceptions could have been conveyed. The men of whom we are speaking yielded to the unquestionable claims which they at once acknowledged these instruments have on our attention. And while in this manner they deferentially heeded means of information which have been handed down and commended to us by the best and wisest of our race—they understood them better, and used them more effectively, in the same way as men more fully understand, and with more effectiveness employ, the instruments of scientific research after they have been already fruitfully made use of in actual investigation. Just as experience shows, that what the Telescope and the Calculus have already made known, enables the astronomer to understand their capabilities more clearly, and guides him in employing them more fruitfully, so is it with respect to the instruments of Revelation. By a similar use of them, by successive approximations of the same kind as those with which science is familiar, the godly men of whom we speak, the sons of heaven who have their conversation there, have ascertained the facts of the supernatural world, and the laws by which it is governed, along with the bonds and

connexions into which every human being is brought by it, as securely as they have ascertained any other verities of which they are in possession.

In ever-increasing clearness they see where their sphere of existence is, and how it is encompassed; they discern the centre of its movements, and can compute the bearings of its orbit, as it winds through the vast complexities out of which it has arisen, and amidst which it is existing. Moreover, in proportion as they have better understood the instruments, the words and ordinances, by which this knowledge is conveyed, they have been led to regard them more reverently, and the consciousness which is begotten by them has become deeper, and more full of awe. The greatness of the objects with which such men are conversant has been reflected in their demeanour. They have become more thoughtful and devout than other men; they are calmer and stronger, too, even with that calm, excelling strength which distinguishes the servants of God, amongst whom they perceive themselves to be enrolled, and who are ever doing His commandments, while they hearken to the Voice of His Word.

And it is of this Divine life, of the knowledge and strength, and of the ennobling inspiration which flow out from it, as well as of the firm assurance upon which it rests, that they are anxious to make other men partakers; and they use all means that are fitting and effective for this end. Unto those who are in nearest association

with them first, and then, moving outwardly, to others who are entirely careless of man's supernatural relations, or who mistrust the informants that disclose them—they address themselves in methods which are suited to counteract the inconsiderateness and worldliness, and the unbelief, whereby the Divine vision is obscured. Now observing this rule at the present time, they find about and among themselves, associating, and apparently identified with them, numerous persons of an entirely different class and spirit, whose position and whose efforts, however, are commonly confused with theirs. These others employ the same organs of investigation, they are looking in the same direction, and perceive many of the same objects, and they also use the same phrases in describing them, while still they are evidently of a wholly different temper, and are governed by far inferior perceptions. Instead of the calmness and majesty, the strength and patience, which distinguish the men of faith and godliness, we find that petulant feebleness and restless haste, severity and rancour, are often blended with those many qualities of unquestionable excellence which may also be discerned in the persons about whom we are now speaking. In fact many of the distinctive marks of the worldly and unbelieving men whom they disown, and from whom apparently they are far removed, are actually upon them. And inquiring into this unlikeness between themselves and those whose name they assume, and with whom they claim to be identified, we

discover that it mainly results from the undue regard which they are bestowing on the vehicles of Divine Revelation in comparison with that which they are giving to the facts and principles which these vehicles convey. They are chiefly intent on the logical aspect and the argumentative claims of these agencies, and converse rather with the dogmas and symbols through which Divine realities are communicated than with the realities themselves. Every one to whom the "heavens have been opened, and who has beheld visions of God," has found that he could only fully understand, and with plenary effectiveness employ, the instruments by which he has been enabled to transcend the limits of time and sense, and live amongst things distant and unseen—when he was in actual possession of many of the facts which those instruments disclose. Such men have learned, for example, that they could not see the Church and the Bible in their real position and aspect, and in their true relations with each other, until they were in fact placed above them, and had been already brought into living intercourse with the realities which they were intended to make known. They have found that only in the light of those realities could the Revelation Organs be rightfully regarded. But the others—the mere religionists, as we must call them—have practically forgotten this fact in their concern with the logical claims of the instruments in question, and in their intentness on the verbal or symbolical language which is used by them. They have tarried

too long, in the first instance, on the lower planes of investigation, and have fastened their thoughts with undue intentness on words and imagery, instead of looking forth at once on the disclosures which have thereby been made known. Moreover, they have occupied themselves with the mere agencies of Divine activity, before they have had any actual experience of the life by which those instruments should be animated and energized. Hence their vision of supernatural realities has been fragmentary and confused. They have seen God only in certain places of His universe, and in certain periods of time. The connecting bond which unites existence through all its developments has been unperceived by them. Isolated facts have been substituted for comprehensive laws; the great beings and objects which have come into their view have been localized, and set apart from one another. And in such limited and narrow visions of the universe in which they live, they have found no protection from that impatience and ill temper which naturally assail men in the regions from which they have been looking; and which, in their case, is exasperated by failures such, however, as necessarily arise from their neglect of that trusting, approximative use of the Revelation. Organs through which alone those instruments can be fully understood, and with real effectiveness employed¹.

In this manner they have grown into real affinity

¹ See Chap. iv. and Appendix, Notes A and B.

with the utterly worldly and mistrustful persons whose tempers they are exhibiting. Not only have they lost the power and blessedness which flow out from those glorious visions in which godly men rejoice, but they have also been continually drawing nearer to others who, by a still deeper participation in their error, have entirely misunderstood the heavenly disclosures, and even denied the reality of the subject-matter of their communications. Yes, these logical and sentimental religionists are ever going downwards towards the ground that is occupied by mere idolaters: those who have been thus intent on the bare ritual of worship, and on mere outward instruments of service, have been moving into closer fellowship with the purely superstitious, and have become more and more characterized by their imbecility and rancour. More and more the facts of the supernatural world have been so hidden by the intercepting influences which are created in this manner, that the men who are wrought on by these influences are practically brought into a state of unbelief. And farther and yet worse consequences follow. For since they are still clad in the guise and still speak the words of the true citizens of heaven, they create in the minds of those who are avowedly in the state which they are actually approaching, an active repulsion and distaste towards the message with which godly men believe themselves to be entrusted. Even the wisest and most earnest among those men can gain no hearing from the avowed votaries of time

and sense to any words concerning those pure and noble and inspiring objects by which they know themselves to be surrounded, and this because the religious professors who are identified with them, are marked by such strife and worldliness, and by such humiliating infirmities.

It is, then, amongst these technical, imaginative religionists that the sons of God are first called to labour in the days through which we are now passing. Men who are living under the influence of such fragmentary and confused perceptions, are nearest to the faithful seers who rejoice in the full light of the heavenly visions, and who are thence receiving strength and inspiration. And it is in view of the needs of brethren who see those visions so imperfectly, that they also may enter into that fullness of joy which all have who are really in God's presence, and who know themselves to be associated with the companies who are working and worshipping before His throne, as well as with the purpose of counteracting mischiefs which the misrepresentations of those brethren are occasioning in the minds of men who are still afar off in utter unconsciousness of our heavenly relationships—that the chief and most earnest ministry of those who have a living perception of supernatural realities should in these days be discharged.

And the nature of the case, and the observed cause of it, plainly dictate the mode in which this ministry must be carried forward. Those to whom it

is committed must remember that the true apprehension of things eternal and unseen, the clear, firm grasp and mastery of those realities which God has unveiled and placed within our reach, and the consequently just apprehension of what the Revelation Organs really are—can only be obtained by such a trustful use of them as at the outset they may naturally claim. That weighty maxim of Augustine, “*Crede ut intelligas. Intellectus enim merces est fidei,*” must ever be vigorously insisted on, and it must be practically observed, by those who would now lift up the veil which hides our supernatural position and relationships. True intelligence respecting things unseen, and also respecting the instruments by which they are made known, can only follow upon this trust; and for this reason it is plain that godly men must steadfastly persist in standing apart from those eager strifes about Church authority and Bible inspiration in which mere religionists are busied, and which are so evidently futile while that maxim is neglected—and they must employ all their energies in bringing out the main features of that great outspreading system in the midst of which we live and move. Reverently, and yet freely, using those Organs of Revelation about the logical character and claims of which other men are spending all their strength; bringing out the intention and the ends of services with whose formalities those others are mainly occupied; diffusing in this manner light through the whole sphere in which those mistaken

brethren are moving so confusedly; and doing this, so far as is possible, by means of facts which have been already apprehended—in this manner it is that godly men must open out those disclosures in which all partial apprehensions of truth will be absorbed, and the effects of error counteracted. The living facts which will then and thus be witnessed, will manifest the authority of the Organs by which they have been made known, and plainly interpret the language in which the communications of those Organs have been uttered. Real intelligence will follow the exertion of such trust. Moreover the godly unfold of the things which are behind the veil, will thus beget a devouter reverence and more submissive faith in the minds of those who were vainly disquieting themselves lest they should be found defective in those qualities. He will in this manner justify the religionists in all that they have been truly holding, while he frees them from their superstitions. In one word, he will bring them over to his own ground, and he will raise them thereupon, so that they also shall be recognized as godly men, as the true citizens of heaven who have their fellowship and their affections there. And doing this he will absorb, amongst his own forces, all the zeal and earnestness with which their imperfect testimony has been borne by them; an incomparably mightier witness of the supernatural will thus be set before mankind; while at the same time agencies that are corrupted and enfeebled, and institutions which are

administered uselessly, because imperfectly seen and understood—will be recovered to their true purposes. The Church, with its records and its institutions, will then bear the testimony that was intended to be borne by it; and spheres of activity will be opened out in which the most energetic life may be exercised and spent, in true accordance with the purposes for which it was bestowed.

In this way, the unbelief which takes no account of the supernatural will be dealt with most effectively. Through thus bringing out the distinction between mere religionism and godliness, far more will be accomplished for the restoration of genuine belief than can in any other method be effected. And the effect will be secured more completely in proportion as the men we think of are careful so to set forth the things wherewith their faith is conversant, that the nobleness and majesty of those realities may be discerned, and their power to satisfy man's largest, deepest wants may be adequately realized.

In work carried forward on this principle and in this method, all who are really living amongst eternal things may accomplish something towards meeting the severe emergencies of the days through which we are now passing. It is indeed only given to those seerlike men, who have been specially qualified for such unveilings, to set them forth in their completeness... But, under the guidance of our prophetic instructors in things celestial, and with reverent heedfulness of the Church's creeds,

others of feebler abilities and who are less amply endowed, may take some part in the work we have been describing, and in some measure contribute to the good effects which may be expected to flow from it. It is, at all events, under the power of this conviction, and the inspiration of this confidence, that the matter contained in the following pages will be brought forward.

Assuming the trustworthiness of our Revelation Organs, we shall endeavour to present in them an outline of the main facts which the Divine Revealer has brought within man's view. Following the course and method of His own disclosures, we shall first look back to that epoch when He called the universe into existence. And marking His purposes then, so far as they have been made known, and describing the forms in which He has embodied them, with some of the earlier stages of their historical developments—we shall see out of what vast and deep evolutions of His power the human system has come forth, and what mighty and amazing movements are now going on around it. Hence the reasons of its actual condition will come into view, and we shall perceive the real nature of the provisions by which its exigencies have been met, and the character of the laws by which those provisions are administered. We shall afterwards endeavour to show how the pure type of man's redeemed existence, and the genuine working of the mediatorial dispensation were manifested in the Incarnate Life of the Son of God, and expounded in the

light of that Life by His Apostles, in their ministry and writings. In this way we shall be enabled to perceive the duties that are immediately and urgently incumbent at this time, in order that the purpose of the redeeming dispensation may be accomplished. And our views will finally be directed beyond the immediate efforts that are required for this purpose, to the future in which those efforts will be gloriously justified. In the course of this survey of the true order of our life in its connexion with the system in which it is incorporated—many of the errors of those formal logicians and of those sentimentalists about whom we have been speaking, will present themselves, and some will receive special notice as we go forward. But in presence of the disclosures with which our attention will be mainly occupied, these notices will, of necessity, be free from mere controversial bitterness. While the misconceptions of the mere religionist are faithfully brought forward, all that is true in his system will at the same time be vindicated, the real significance of every verity which is held by him will be brought out, and the chief errors which are therewith associated will be eliminated and destroyed.

In this manner, then, and in this spirit, it is our purpose to set forth the vision with which faith is conversant. And, as has just been intimated, the task will be carried forward in a temper of submissive deference to the Fathers and Doctors of the Church wherever they have spoken. It may be that some-

times considerable application of thought will be required by the contemplations upon which thus, and with these intentions, we are entering. But power will flow forth from them, and animation, too, as we see what effective service and what sure guidance they will furnish in some of the most severe of our emergencies. The need for such efforts is indeed great, and the time for making them with any usefulness is short. Nor will any one stand aloof from such an application of his powers, or complain of its arduousness, if he is really intent on doing good service in his generation, not according to his own will, but according to the will of God.

CHAPTER I.

THE DIVINE ORDER.

WE begin, then, by looking backwards to the period just before His Creative Act, when God was still the Sole Occupant of His infinite domains. And we recognize the blessed progress of moral natures in communion with Himself, as having been the purpose which moved Him, when He then determined to fill those boundless solitudes with material habitations, and to people them with immortal life.

This is the final intention which comes within our view, and to it all the arrangements of His Economy converge. The natures with which He so intended to replenish the spaces that had been hitherto unoccupied, were to be the reflections of Himself. Coming forth at successive periods, and beginning their courses at different stages in the scale of being, they were all to become susceptible of the emotions which wrought within His nature, and to be made capable of intellectual action identical in kind with that which He exerted. And it was His purpose that the consciousness which brought them into such

closeness of affinity with His own being, and which fitted them to hold communion with Him, should be gradually developed and perfected. From the respective positions in which He originally placed them, He designed that they should move forward, in endless progression, nearer and nearer to Himself. It is indeed possible—and the devout exercise of reason demands from us the acknowledgment—that, besides and beyond this, other purposes were entertained by Him: further and vaster designs may have been contemplated in His creative work. But, in our view, the final end to which He has made all things subordinate, is—The constant welfare, and the progressive development through ever-ascending degrees of blessedness, of those spiritual and immortal natures which are kindred with His own.

This intention wrought in the depths of His Triune existence at that moment, just before the beginning of time, to which our thoughts are now directed. And then we see Him disclosing the Mysterious Fellowship in which He had abode from all eternity. In that Person of His Being through Whom His relations with His new creatures would be maintained, He manifested Himself in a grand operation of creative might. Through the agency of the Only-begotten Son, God made the heavens and the earth!

What other manifestations of Himself, or indeed whether any other had been made antecedently to this, we have not been informed. But now, as His

Word or Utterance, as the brightness of His glory, and the express Image of His Being, the Son unfolded the Divine existence, as through Him God made the worlds¹. In the immeasurable regions which extend themselves indefinitely from each centre on which thought can rest, He placed the spheres and systems of the material creation. It was a new form of being. Whether its existence was necessarily involved in the existence of the moral natures who were in His view, or whether it was chosen from other eligible modes of carrying out His purposes respecting them, is uncertain, but we know that the entire framework of the new materialism, in its structure and aspect, and the distribution of its parts, was devised in complete subservience to their individual and corporate development. After the plan which would best secure this end, with this as the main purpose in His view, the Word wrought in the creation of that which underlies all material phenomena, and impressed on this mysterious substratum its properties and laws. And then, for the production of those vital forces which are ope-

¹ "All things were made by Him (δι' αὐτοῦ ἐγένετο), and without Him was not any thing made that was made" (John i. 3). "By Him were all things created (ἐν αὐτῷ ἐκτίσθη τὰ πάντα), that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, all were made by Him." Col. i. 16. Cp. Gen. ii. 4. 7. Ps. xxxiii. 6. Prov. viii. 22—31 (see Holden *in loc.*). Heb. i. 2; and Rev. iv. 11. For the sense of *ὑπόστασις* in *χαρακτήρ τῆς ὑποστάσεως αὐτοῦ* (Heb. i. 3.), see Dean Alford *in loc.*

rating throughout it, another manifestation of the Triune Being was witnessed. We must ascribe this animating process to the Third Person of the Godhead, Who is the Lord and Giver of Life, and Who then moved on the new creation, and quickened it with that universal restless vitality in which we reverently recognize His presence and His agency¹.

When this material system was completed, the beings whose blessed advancement we are regarding as the final cause of its creation, were called into existence². As spiritual natures participant of the

¹ That the Spirit "giveth life" (ζωοποιεῖ, John vi. 63; 2 Cor. iii. 6), is asserted throughout Scripture as consistently and systematically as the formation of the phenomenal world is ascribed to the Son. "He moved (מְרַחֵם, i.e. 'hovered lovingly,' cp. Deut. xxxii. 11) on the face of the waters." Milton's "Dovelike sat brooding on the vast abyss, and made it pregnant," gives the exact sense of the passage. Cp. Ps. civ. 29, 30. Rom. viii. 2. 1 Pet. iii. 18. Aug. contra Max. c. xvii. Hence in (what is called) the Nicene Creed, He is called τὸ Πνεῦμα τὸ Ἅγιον τὸ Κύριον, τὸ ζωοποιόν.

² The course of events, as related in the first two chapters of Genesis, is here followed. But do we not unwarrantably limit the terms of chap. i. in reading it as if it related only to the creation of earth and of man? Surely the express statements of the writer (vv. 1. 3. 11. 14. 25), and the close concatenation of material things, rather suggest the belief that this chapter was meant to describe the type and order according to which the whole material universe, and all the immortal natures who were to dwell in it, were constituted (see Appendix, Note A). This view accords best with the statement in chap. ii. 5, that the "plants were created before they were in the ground, or grew." Cp. *Creation in Plan and Progress*, by Professor Challis. If this interpretation be correct, it removes the so-called discre-

Divine attributes, their life was originated by a still more wondrous exercise of Almighty power. In their creation all the Persons of the Triune Fellowship consented together, and combined ; while the pattern after which they were fashioned, the type of spiritual being to which they were conformed, was that of the Second Person, in and through Whom the Divine Nature had been made known.

In His Image and Likeness they came into existence, so that when they appeared with all their diversified endowments, God beheld Himself perfectly reflected. And at once, too, they felt themselves empowered to recognize, and intelligently to contemplate, the Source of their being and their consciousness. The mysteries of His self-existence being excepted, their Creator was in nowise inscrutable in their apprehension. In their own natures, His was so perfectly expressed, that, in kind, at least, it was intelligible in their regards : no attribute could be ascribed to Him that had not, in finite measure, its corresponding quality or principle

pancies between Scripture and science in this instance, and frees us from difficulties which press at least as seriously on the latter, as on the former. For how came it to pass that Moses conformed his statements so accurately to the latest results of scientific research, as, e. g. in describing the creation of light before that of the sun, in conformity with the hypothesis of its undulatory propagation ; and again in placing the vegetable, reptilian, and mammalian orders, according to that relative succession in which all geologists arrange them ? This question gives scientific men almost as deep an interest as theologians have in the wise interpretation of this chapter.

in them⁴. And in this accordance of His infinite with their finite natures, there was a basis on which intercourse could proceed between them and Himself. With grateful and adoring love they could come into His presence. The purposes of His will, the thoughts of His understanding, the movements of His affections, could be intelligibly communicated to their minds. With distinct knowledge and apprehension they could listen, and respond also, when He spake. It is true, indeed, that their fellowship with Him, and their intercourse, were to be carried on through widely-varying intervals; for, while some of the more richly endowed of these eldest born in the Divine Kingdom were placed in comparative nearness to the Eternal Throne, others entered afar off upon the path of life. They were all, however, connected, by a true affinity, with

⁴ As is intimated in the preceding note, the statement in Gen. i. 26, 27, is here regarded as describing generally the creation of all immortal natures, including the most ancient races in the universe. Such an enlargement of the common view of the passage is suggested with diffidence; but, whether it be accepted or not, we cannot question that by "the Image of God" which is there spoken of, the Revealing Person of the Eternal Son (*λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ*, Athenag.) is meant to be understood. Compare Col. i. 15. 2 Cor. iv. 4. In this Divine Image (*ὁμοῖον, εἰκὼν*, Sept. Cp. Gen. v. 3), all immortal beings were created, so that the Most High was perfectly reflected in them. And so St. Paul affirms, and not obscurely either in the light of these intimations, that Christ, as "the Image of the Invisible God," was "the first begotten *πρωτότοκος* (not, it has been well observed, *πρωτόκτιστος*), of every creature."

their Creator. And constantly communing with Him, and ever developing, in the appointed course of their advancement, the endowments He had bestowed on them, they were all meant to share for ever in the blessedness of His existence⁵.

Thus constituted, then, and in this constitution holding intercourse with Him, He made known to them "that Order which, before all ages, He had set down with Himself for Himself to do all things by," and which was meant to be embodied in His creation. Ancient as His nature, and abiding as His throne, the laws of that Order had always formed the rule of His own being and procedures. And, besides making them known to the beings whom He had created in His image, He gave an assurance of the fixedness and supremacy of those ordinances, so that every fresh inheritor of existence knew that by his observance of the truth and equity, and by his faithful discharge of all the tasks which they

⁵ If indeed the Eternal Word is meant by the Image of God, in the likeness of Whom moral natures were created, these statements as to their being "*θείας κοινωνοὶ φύσεως*" (2 Pet. i. 4) necessarily follow. And this idea of the human constitution includes those views, which Bp. Bull (in his *Discourse concerning the First Covenant, and the State of Man before the Fall*: Works, vol. ii., pp. 52—136) has collected from the Fathers concerning man's "original righteousness." Some excellent observations, bearing usefully on the subject, may be found in chap. vii. of J. S. Mill's *Remarks on Sir W. Hamilton and Dean Mansel*, in opposition to the statements of the latter (*Bampton Lectures* passim), that God cannot be understood positively, but only "regulatively" by His creatures.

enjoined, he would be secure and blest in his position, and would share in the Divine felicity through degrees continually augmenting. This knowledge was present in his inmost consciousness: it abode with him as an habitual perception of the conditions under which he lived. And while God was ever in his view as the Changeless Centre of existence, he recognized these principles of His Realm as constituting the unchangeable basis on which it rested, and as the bonds which united all its parts around him in secure and harmonious connexion⁶.

In this condition then, and thus fitted for the course which lay before them, these beings entered into the spheres of life which were accurately suited to their respective capacities, and which were fitted to call forth all the energies of mind and body with which they had been gifted. And therein they were made subject to those conditions of time and space which were needful for their advancement. Each one of those spheres had its special conditions of progress growing out of the general constitution; and these conditions,

⁶ "The order which, before all ages, God hath set with Himself for Himself to do all things by." In these words Hooker (*Ecc. Polity*, b. i., c. 2) reverently states the mysterious relation of God to that Eternal Law "which hath been," he says, "the pattern to make, and the card to govern the world by. . . . For they err who think that of the will of God to do this or that, there is no reason beside His will. . . . Who worketh all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ (Eph. i. 11). And this the wise and learned even among the heathen acknowledged . . . as is signified by Homer's Διὸς δ' ἐτελείετο βουλή."

with the fundamental reasons on which they rested, were made known in positive enactments⁷. In every line of conduct which was ambiguous, or of which the issues were apparently doubtful, the command of those enactments was tantamount to the information that the enjoined procedure was a fulfilment of universal law; while, on the contrary, their prohibition declared that the forbidden act or movement was an infraction of that law, and as such was fraught with peril and derangement. In this manner the true character, and the certain issues of every kind of action to which each probationer might be solicited, were set clearly and impressively before his mind; so that it was on paths that were fully illuminated, and supplied with every provision for an auspicious fulfilment of God's counsels for their welfare, that the lives of the immortal denizens of the universe were commenced, and carried forward.

In the nature of their constitution, and in the arrangements that were prepared for them, their association with each other was implied: their lives were to be passed in society and fellowship. And in

⁷ Of which we have a typical example in the "tree of knowledge of good and evil." Unduly stimulating the intellect, as described in Eve's experience (*Paradise Lost*, b. ix.)—

"Opener mine eyes,
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead;"—

the prohibition of it—which was tantamount to enjoining lawful methods of progress, and orderly enjoyments—represents the nature of the instruction to which the statements above allude.

the earliest of their unions, which was indeed the basis of the rest, those patriarchs of the new communities were gathered into fatherhoods and families. Thus were they primarily united; and these unions naturally enlarged, and grew into wider developments, into principalities and kingdoms. Nations, thrones and dominions thus came into existence amongst them throughout the universe⁸. And in the social affections which were awakened in their homes and neighbourhoods, and in their civic and their national relationships; in the emotions, too, which were stirred and excited by that rich variety of the Divine works which were continually opening afresh, and enlarging on their view—their existence was passed in the most varied and rapturous enjoyment, and in the most absorbing occupations. In glad

⁸ These statements follow from our view of man's creation as carried forward in accordance with an existing type and model, and they seem to be necessarily implied in those social confederations existing in the unfallen worlds, which can hardly be thought of as simply an aggregate of individuals. But indeed is not the existence amongst them of the family bond expressly affirmed, where we read of "every fatherhood, or lineage (*πάσα γένεα*) of heaven" (Eph. iii. 15; cp. *Notes* on the passage in Cramer's *Cutena*), as well as in the statements which indicate the permanence of family relationships in that future state where the earthly will perfectly blend and be assimilated with the heavenly communities? Nor is this view invalidated by Christ's words (Matt. xxii. 30) about "marrying and giving in marriage," for evidently they were merely such "licensed concubinages" as always prevail in times of profligacy, like that before the Deluge, and not true marriages, of which He was then speaking.

activity, in an intense and happy employment of their powers, they found sources of interest on every side around them. New regions of discovery, and new fields of enterprise were constantly unfolded to these elders of creation; and then, in the continual additions to their communities, they found claimants for their counsel and guidance, and for the help of their experience. Whatever was valuable in the records of their consciousness and history, the senior members of each society would naturally impart to those who were just entering it. And herein the latter would be compensated for the loss of those impressive admonitions to conformity with Divine law, which their elders had derived from the circumstances amidst which they were ushered into being, and in which the obligations of life had been imposed on them. Large fields of occupation were opened in such instruction and training of the younger inheritors of life. Then the increasing complexity of the social affairs of each community, as its history proceeded, furnished other occupations for the improved powers which its senior members had acquired in their progress. It is thus that the more steadfastly we reflect upon the circumstances of those early fatherhoods and communities, and of the thrones and dominions which grew out of them, especially when they are regarded as abiding in firm consent, and strenuous co-operation with the everlasting ordinances of their dwelling-place—the more plainly it appears that each one of those

new worlds must soon have borne the tokens of discovery and progress, of valorous enterprise, of noble, glorious achievement⁹.

Innumerable labours and struggles, movements and events, thus open on our view. And, in the course of them, the purpose of God in the creation of those worlds with their inhabitants, was accomplished : the blessed advancement of His children was secured. It would naturally happen, while such eventful circumstances were transpiring among the untried scenes into which the new inheritors of being were conducted, that occasions would arise, and lines of conduct be suggested, of which the character would at first sight be so obscure, that, even with the help of all

* These accounts of the information which may be gathered from what may be called the first part of Revelation, are *necessary* inferences from those disclosures of things beyond our sphere, if the oneness of moral natures, and the universal prevalence of the laws of the Divine government be admitted, as they surely must be, for otherwise the language of those disclosures would be unmeaning. Our timid maxim, that "nothing has been revealed but what bears on human redemption," is surely not delivered in the spirit of Augustine, and Anselm, and Hooker, or, we may add, of John Howe, and Baxter, and Jonathan Edwards. Fragmentary indeed are the glimpses which Revelation gives us of the unseen, and they are wholly insufficient for the construction of those "rotund theologies" which have been formed from them. Yet they are real, though they often bear quite indirectly on human welfare ; indeed, sometimes they do not bear at all in that direction, except in the way of enlarging our range of thought, and of rectifying our conjectures. Cp. Dr. Newman (*Tracts for the Times*, vol. iii.) *On Rationalistic Principles in Religion*.

the knowledge which was supplied by the enactments we have spoken of—they could not at first determine whether movements in those directions were harmonious or discordant with the Supreme Canons of existence. But the Eternal Word, as the Administrator of their affairs, was always accessible for the resolution of their difficulties¹. And thus occasions which often doubtless were severely trying, would arise for an exercise of faith in Him. Such an exercise of affiance might sometimes be required for their acknowledgment and reception of His communications, as well as for their loving submission to restraints which He imposed as He declared to them what was the true nature of the scenes which opened around them, and what character really belonged to forms of activity that were plausibly suggested. Here exercises of confiding obedience and loyal submission would be required. And in order to maintain that consenting effort of their will which would then be needed, special help from the Third Person of the Blessed Trinity was conveyed into their spirits. Upon Him, indeed, they ever acknowledged their depen-

¹ Thus one who had thought deeply, under the guidance of Augustine, on these subjects, represents God as saying, "Nolite putare quod Ipse tantum sit Mediator in reconciliatione hominum, quia per Ipsum etiam commendabilis et placita fit aspectui meo conditio omnium creaturarum." And again, "Magni consili Angelus nobis mittitur, fut qui conditis uit datus ad gloriam, idem perditis veniat ad medelam." Hugo de St. Victore, *Erudit. Theol. de Trin. &c.*, vii. 24.

dence for life and strength and inspiration². But on the occasions now referred to, besides that constant efflux, as of a stream of influence proceeding from the Eternal Throne—special grace, which quickened their own vitality and power, and enhanced their native energies, was conveyed into their souls, that so they might triumph over all the special difficulties that beset them as they moved, onward and upward, to those high positions which were set within their view³.

² Neither in respect of the Faith which is required of man, nor of the Grace which must be received by him, with a view to his perfect restoration, does his position differ essentially from that of the unfallen. Cp. Wilberforce, *Doctrine of the Incarnation*, p. 54. Our Faith is peculiar, not in its own nature, but on account of that special manifestation of God towards which it is in exercise; just as the grace, or loving help, received by man (1 Cor. xv. 10), is only distinguished by the peculiar channels of its conveyance. Our *human* limitation of these principles of the Divine life, is the first step towards that merely technical view which regards them as bare abstract terms, and empties them of all living true significance.—See Appendix, Note B.

³ That the Holy Ghost is τὸ κύριον, τὸ ζωοποιόν, to every “partaker of the Divine nature” who is holding his appointed position, follows immediately from that view of His Person and Office which is described in Note 2. p. 20. So we see Him symbolized in the apocalyptic visions as the “pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb” (Rev. xxii. 1). Unless He is named there, the Third Person of the Godhead would not appear in the heavenly vision, for it is surely inconsistent with His supreme dignity to regard Him, with some expositors (e.g. Elliott, Ebrard, and De Wette, quoted by Dean Alford *in loc.*), as symbolized in “the seven lamps of fire burning before the Throne.”

Nor can we doubt that, in the general, this effort has been maintained, and that, self moved, as well as moved by external influences, with minds cheerfully directed towards the Ruler of their being, and cordially observant of the Order which has been reflected in their consciousness—the great majority have moved forward to higher positions and attainments. For the most part created beings have accomplished the ends of their creation, and are embodying the archetypal scheme which they were meant to realize, so that we may see it rising up in vast and glorious majesty, on all sides, wherever our contemplations are directed. Nevertheless there have been sad and dark exceptions to this statement. Some of those creature wills, whose free accordance with the Will of God was essential to the accomplishment of His designs, failed in the effort which was required of them. And so, while, in the main, we see His purpose carried out as He designed, and blessed natures continually springing up in multitudes that have ever been augmenting the great multitude which was originally gathered round the throne—there are others, encircling their communities and also in the midst of them, who are of alien and hostile disposition. Separated from, and yet abiding in the midst of the harmony which the godly constitute, are the dark and disorganized societies of those who have failed to hold their places in that Order wherein they were originally incorporated. From its concord and blessedness they have gone

astray. Their departure is the result of a contingency which is necessarily involved in the possession of those high capabilities which were bestowed on every one of the probationers. And if it be regarded as a drawback from the advantages of their position, it seems to have been one which was in the nature of things attached inseparably to the most eligible scheme of being by which the Divine purposes could be effected⁴. Still in every instance where it has been realized, it has introduced another element into the existence and estate of those who have remained firm in their allegiance.

Beyond the engagements which properly belong to them, in addition to the labours and enterprises, and to the contemplations, which were meant to further their development, they have been called to utter an earnest protest, and maintain a strenuous conflict, in their intercourse with others who have chosen the worse alternative of being. Such alien natures do still, in some degree at least, retain their means of intercourse with the unfallen,

⁴ In Leibnitz's *Theodicée* we find the clearest statement—for after all it is a statement, and not a vindication—of this difficulty, which cannot be explained by reason, but *must* be left to faith. He speaks of an infinity of forms of the universe existing in the “ideal region of possibles,” whereof God is “no more the Author, than He is of mathematical abstractions, or of His own understanding.” Then, by means of a vivid illustration, Leibnitz represents Him as embodying the best world existing in that ideal region, being that which envelopes the least of evil, while it secures the most of that good upon which His “*voluntas inclinatoria*” in creation, is exclusively set.

can approach their dwellings, and come into their assemblies, and move to and fro amidst them. And this fact involves the necessity of keeping up a stern opposition to their efforts, and an earnest testimony against the false views of God and His creation, which they hold and promulgate. Now to all who have abode in their first estate, and especially to those who have but limited knowledge of creature life and its developments, this is a severe addition to the other claims of duty which they are required to discharge ; and indeed it has often given occasion for arduous effort, and for valorous achievement, on the part of those ancients of the Divine Family whose loyalty has stood unshaken through long ages. While, again, besides this summons to protest and contention, the same cause also required from the faithful subjects of their King, ministrations of sympathy and of assistance to those who have been involved in any calamity through the aggressions of the evil and rebellious *.

* It has been well said that "heaven is not so much a locality as it is a character ;" in other words, it exists wherever there is a pure and righteous community of moral natures. Cp. August. in *Luc.* xi. 1—4. And as this remark happily generalizes the inspired statements with respect to the unfallen and redeemed, neither need we necessarily infer from what we have been told respecting hell, that it is one definite region, fixed and bounded by external limits in one section of the universe. Portions of it may exist in every tenement of being. Is there not much in the character and circumstances of many inhabitants of our own globe which almost necessitates this conjecture ? And in exact accord with it are the Scriptural representations (1 Kings xxii.

This element must also be taken account of in our survey of the heavenly kingdom, whose provinces stretch away, far around and backward, from our place and epoch ; and we must add these labours and testimonies to the occupations of the heirs of immortality in the several spheres of their existence. Let us think of them as thus intently absorbed in their various occupations ; and then as we look around on the vast Economy, and consider the relationships involved in it, we shall see that, besides working out eventful histories in their several communities, consequences must soon result that would necessarily connect those communities together. Each one of their aboriginal members moving on from his appointed starting-place, and thence pursuing the career which was suited to his endowments—there would soon result in consequence a marked diversity in progress and attainments. Indeed such a diversity is necessary for the healthful development of moral natures, even in their highest state, and yet it may not extend to a greater distance from what may be called the average rank of each community, than such a development requires. And as, at the outset, none might be admitted into any of those aboriginal societies who was so far apart from that rank and station that he could not naturally share in its movements and its occupations—it is no less

21, 22. Job i. 6 ; ii. 1. Zech. iii. 1, 2) of the presence of evil spirits among the sons of God, and of their activity on their several missions amongst ourselves.

evident that every one whose habits have been at length fixed in a condition which is perfectly inviolable by difficulties such as those which are presented by the sphere wherein his character has grown into completeness—must be removed into another community elevated in a degree which corresponds with his acquired superiority. Within the limits of his native society he would no longer have any objects adapted to his faculties; and besides he would then have become an unfit associate for its junior inhabitants. If, for example, any of the illustrious ancients of our own race were still on earth, they must be thought of as dwelling in entire seclusion from their fellows, for their presence amongst us would change the appointed conditions of terrestrial existence⁶. All therefore who have risen above the

⁶ “Let such a state of things be conceived of as would be produced among mankind, if a thousand of the heroes and sages of antiquity . . . had enjoyed immortality upon earth from their own age to ours; and, during the lapse of the intervening centuries . . . had been so perfecting their knowledge as to enable them almost infallibly to predict the course of events, and to adapt their conduct to futurity, as if guided by an oracle in every practical decision. . . . In what manner would our statesmen and captains, the men of seventy years, demean themselves in the society and under the orders of the men of twenty centuries? . . . It is hard to imagine any sort of communion, or combined agency, or even any mutual good will or respect, among parties so immensely unequal. . . . With the juniors, silence and servility would be the only mode of good sense; manly independence would seem the most egregious folly; wisdom would rather be crushed in the germ than cherished in such society.”—*Saturday Evening*, chap. xxix.

average rank of their native sphere, must be advanced to a more excellent condition. And in like manner those who have moved in an opposite course, and spoiled and debased the natures that were bestowed on them, must be removed into positions which correspond with their self-inflicted degradation.

Hence it is evident that while eventful movements may be plainly discerned from the beginning in what may be called the local affairs of each separate sphere of being—transitions and changes between each of these spheres have also been constantly transpiring: the inhabitants of lower must have been passing into higher states, and from the higher some again must have gone down into inferior conditions, or have been altogether alienated from the harmonies in which they dwelt, and this in endless vicissitude through all stages of intelligent existence. And thus, from the period of its origin, the moral universe is seen to have been developed in grand analogy and accordance with the material. Neither has been marked by dull monotonous repose; the movements and changes in both have been immeasurable, and without end¹.

In the course of these great vicissitudes, the Divine

¹ It has been justly remarked, that "the visible extent of creation through space may be taken, *by a rule of symmetry which comports with our notions of the Divine perfection*—as an indication (1) of the vast varieties of being now actually existing; and (2) of an analogous range in the changes and revolutions, the transitions and fortunes, that constitute the history of the entire system."

purposes have been accomplished. Amidst and by means of them, the heirs of immortality have worked out, and embodied God's design : they have given an actual existence to the archetypal forms which dwelt in His conception. Nor can we doubt that, since the nature of each one of them is kindred with that of his Creator, and since he has pursued his course in voluntary concurrence with His purposes, some knowledge of the general method in which those purposes are carried out has been vouchsafed to him. He cannot have been ignorant of the nature and constitution of the Economy through which he is advancing ; but, besides occupying his own individual sphere of activity and contemplation, and duly acquainting himself with every part of it, he has been enabled to classify it in its appropriate system. He has, so to speak, determined its central verity, the place and inclination of its orbit, and learned the bonds which harmoniously connect it with all kindred spheres in the universe of being and of thought. Of course the clearness and extent of his perceptions will be proportional to his intellectual range, and to the number of facts which he has been able to collect from the different sources of his information. And probably there are few of the inheritors of life who are qualified to look through the whole of that section of the universe which stands exposed to their view, who can regard it in its perfect symmetry, and in the due proportion of its parts. Nevertheless, it is doubtless within the compass of the power

of most of them to look through a considerable portion of that whole, and so to regard its materials and observe their mutual bearings, as to derive the conclusions which they were meant to furnish. From his appointed position in time and space, each one can look backward through the ages in which the scheme of the universe has been unfolding; and among the various forms of being which he recognizes as growths from the aboriginal constitution which was established by God in the beginning—he can discern the origin of his own condition, as it comes into view far away in the dim recesses of eternity, and, by the operation of causes previously observed, assumes the characteristics by which now it is distinguished. While afterwards, and looking forward towards eras which are yet far off in the remote future, he can witness the outline of the universal progress of creatures and events, until the special peculiarities of his community, as well as of his own individual course, have disappeared, having been blended with and absorbed in the movements of the whole universe as it advances towards the end which its Maker and Sovereign has ordained^s.

^s In the Revelation which was “sent and signified by Christ unto His servant John,” and which symbolically represents the form of the Divine Order, its movements and its progress—this apprehension is strikingly represented. It is said, that the “living creatures” who are employed on the Divine commissions, are “full of eyes within,” i. e. they go with intelligence, as well as with consenting obedience upon their errands. Moreover in the ascriptions of praise by the unfallen and redeemed, and in

It is thus, at all events, and from his appointed position of time and space, that such perceptions come, and in a definite and authenticated form, within man's reach. "God hath set the world in his heart." He has framed the human mind as a mirror capable of the entire image of our terrestrial system, and of the Economy whereof it forms a part. Obstacles indeed are now interposed, so as to obstruct the perfect exercise of the faculties which have this range and purpose, so that "no man can find out the work which God maketh, from the beginning to the end." Yet a large portion of the Divine Scheme may be made the subject of our intelligent contemplation. And as we have been enabled to look back with certitude on the earliest pages in the archives of creation, and thenceforward to eras which are, however, still ineffably remote in that distant past wherein the purposes of the Creator have been developed—we may now advance to the period when the human system came into existence. Mindful of the unknown and unfathomable regions which lie around it and beyond, we may think of this earthly sphere in relation to the largest section of the universe which is within our range, and afterwards, in its nearer connexion with the system whereof it is a part. And having, in this manner, fixed its true place, if we then look to the epoch

their utterances of sympathizing exultation in the progress of God's Cause and Kingdom, the same fact clearly is meant to be conveyed.

of its foundation, we are brought down, through the darkness of unknown ages which had rolled on while it was slowly preparing for our abode—till at length we reach the morning hour of creation⁹. Then, as at a comparatively recent epoch, we see it shaped into its present form. It was then prepared—just as in the regions and periods that enclose it, innumerable other worlds had likewise for similar purposes been prepared—to be the abode and disciplinary training-place of moral natures, who were to be the progenitors of a long series of beings fashioned and gifted like themselves. Those whom God then placed on earth, were stationed in the scale of existence only a little lower than some of the highest whom He had previously made. He endowed them with many of the loftiest prerogatives and gifts¹. And then He clearly

⁹ Our globe must not only be recognized as a member of that limited system which revolves around the sun, but as part of one inconceivably vaster, of which the sun itself with its planets and their satellites, forms one of the constituent parts. And as, *in space*, our solar system is now known to be thus included in that vaster sphere, so, *in time*, the whole period of man's abode on earth enters into the inconceivably longer periods of which geology informs us. In other words, the recent discoveries of science have *symmetrically* enlarged the universe in our regards, both in extent and in duration. Herein they remarkably accord with, and they also illustrate, the disclosures which Revelation has unfolded. See chaps. v. vi. of Dr. Whewell's *Plurality of Worlds*, and Nichol's *Architecture of the Heavens*.

¹ Bp. Bull's *Discourse concerning the First Covenant, and the State of Man before the Fall, according to Scripture and the*

revealed to them that law and order of existence, in conforming to which the highest blessedness and advancement might have been secured, and He set the most powerful inducements before their minds, for the purpose of maintaining them in earnest compliance and in strenuous co-operation with its ordinances.

Thus constituted, then, and thus richly endowed at the outset of their course, they saw opened out before them a path through which they might have proceeded, in company with their fellow inheritors of being, up to the very highest places of creation. It was within the compass of their power to have reached, through perseverance in goodness, and by consequent successive stages of promotion, a position far more excellent than that which they originally occupied in the Divine Economy. And thus indeed they were intended to advance, higher and higher, in perpetual progress towards the Infinite Perfection. In the same way that every fatherhood and kingdom in the unfallen universe has risen upwards to the lofty estate which it now occupies in the Realm of the Eternal, were the human families, and the thrones and dominions framed out of them, meant to advance onwards and upwards in a progress constantly ascending. Among those regions of glory and blessedness, and in the midst of those ennobled

societies on which we have been looking, we see what man was made and meant to be when he was called and set forward in his path. For this end was he created and placed among the sons of God ; and it was this prospect that awakened the joy of the immortals as they welcomed his addition to their numbers.

Nor could it have been for an inconsiderable period, though for how long we have not been informed, that our first parents continued in that path. In the brief description which has been given of their earliest condition, we see them, like those who had been similarly placed in other worlds, occupied with employments suitable to the aboriginal inhabitants of the sphere of their existence. They were learning the nature and employing the resources of their new abode². In pure and healthful development

² " And the Lord God brought every beast of the field, and every fowl of the air, unto Adam, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof" (Gen. ii. 19). If we bear in mind the force of the word "name" in Scripture, we cannot look upon this work of our first parent as simply the arbitrary attachment of certain epithets to certain objects. On the contrary, it evidently required an attentive study of their natures, and then the application to them of designations suitably expressive of their respective peculiarities. But this must have been a great work, and one demanding habits of careful observation. So Plato (*In Cratylus*, c. 43) says, "I suppose the truest statement of the matter is this, that a certain power greater than human was that which conferred the first names on things." See also Cicero, *Tusc.* i. 251, quoted by Dr. Kalisch (*Comm. in loc.*), where he has some excellent remarks upon the subject.

the powers of their minds and bodies were being exercised. They were living, too, in that communion with the Second Person of the Eternal Trinity for which also they were qualified by their endowments. Moreover they had intercourse with some of the older members of creation, obtaining from them information which was necessary amidst the circumstances of their new existence. And while their lives were thus proceeding, every day enlarged their knowledge, and confirmed them in their allegiance. Nor need any long period have elapsed before they might have reached such a high position in the immortal progress that this world, even in that primeval beauty wherein it was then seen unmarred by any of the disfigurements which now spoil it, and untroubled by any of our discords — would have been unworthy of such occupants. They must soon have been transferred into scenes which are yet more glorious; and physically, as well as spiritually, prepared for the new association, they would then have been united with those elder born of the heavenly family, to whom they had become equal in attainments, and in whose lofty emotions they had learned to participate and sympathize.

And from them, others, kindred in spirit and purpose with them, would have descended, so that our earth, with the successive generations of its occupants, would have been numbered among those loyal provinces in which the purposes of God have

been fulfilled, and which maintain an earnest protest and strife against those who have denied Him. So it might have been. But, alas! those hopes were soon blighted, and those designs frustrated. While their fulfilment was being securely and happily accomplished, man's path was crossed by a disastrous influence, which fatally impeded him in his immortal course, changing his personal condition along with the terms of his existence, and bringing death into the world, and all our woe.

This influence was naturally originated by the constitution of the Divine System. It comes into view as the result of a law of social being which is in force throughout the universe, and we can readily believe that it has wrought elsewhere with as dire an effect as it has produced in our own history. And now, before proceeding to describe it, we will examine the nature and working of the law in question. We shall then be better enabled to understand the manner of its fatal manifestation in relation to ourselves.

CHAPTER II.

HUMAN APOSTASY: ITS CAUSES AND RESULTS.

THE law to which we refer comes into view when we think of the mutual connexions of the beings and communities which constitute the Order we have been surveying, and dwell on their reciprocal influence upon each other. It is implied in the nature of their life as being necessarily passed in society and fellowship; and we see it vividly pictured forth and illustrated by the interaction of the materials of the physical creation, and by their reciprocal activities.

For as there is not a particle, or mass of particles, in the universe which does not communicate effective influences to the matter in its neighbourhood, and receive from that matter influences in return—so is it with the inhabitants of the communities which we have been surveying¹. Every one of them

¹ The constant tendency of modern science (e. g. in the spectrum-analysis discovery) is to gather into closer unity the substances of the material universe, and to harmonize the forces that are at work in and amongst them. In fact, more and more the universe is becoming, so to speak, one place in our regards.

is, at once, the source of an influence which he exerts on his immediate associates, and the receptacle of influences which are exerted by them on himself. And as those material influences are propagated outwardly from their source into regions far beyond our power to follow and trace them, so is it in the spiritual creation. Each member of the communities with which it is replenished, affects the condition of the others to their remotest limits. Indeed there is reason to believe that the largest view that we can take of physical influences—as they appear in the bearing of sphere on sphere, and of system upon system, till every material particle is seen to be allied with every other, however distant from it, and whatever its minuteness—may be taken as an accurate representation of the fact that moral relations, which are vital and efficient, are existing between the communities of the entire system. The presence of each one of them in the universe is doubtless essential to the well being, nay, even to the existence, of the rest ; and in some cases they are placed in the directest relation with each other. Influences analogous to those which are operating amongst members of the same com-

We see that it is framed out of one material, and ruled by one set of laws. (Cp. the interpretation of Gen. i. which is given in Note 4, p. 22). The “heavens and the earth” are rising before us as one product of creative force that was, so to speak, thrown off in a single act as the theatre of the social economy for the sake of which all material things were called into existence.

munity are conveyed, in the way of suggestion and example, between the worlds².

And, as we have seen, these mutual interactions are effectively instrumental in furthering that advancement of moral natures which is, in our view, the ultimate purpose of creation. Not only do they maintain that activity in each community which is essential to the well being of its members, but, in doing this, they enable the elder and more experienced among them to communicate and widely diffuse the advantages in their possession. It is indeed conceivable that, if each agent moved along

² This unity of the physical creation has been constantly recognized by thoughtful men as a type of the unity of the spiritual, so that "being many, we are one body," and the "human race (in this view) is transformed into a colossal man whose life reaches from the creation to the day of judgment" (Bp. Temple, *Essays and Reviews*, p. 3). "The Idea of man," says Günther (quoted by Wilberforce, *Doc. of Incarn.* p. 62), "as originally conceived in the mind of the Creator, is not merely that of an individual or person, but at the same time that of a race. This . . . implies not merely a collective, but an *organic* being. And," he adds, "by this Idea, as being His original thought, God's acts of creation for the support of the race are directed." Now, Divine Revelation, joining the earthly with the heavenly communities (Heb. xii. 22, 23), instructs us to extend the thought, and to gather into an immense solidarity the whole spiritual universe. In truth, it fully justifies the fervid language of an enthusiastic writer on the subject, when he says, "Nous sommes tous frères ! La vraie patrie des hommes, c'est l'univers infini, auquel toutes les langues, par un accord merveilleux, ont donné le nom de *ciel*, ciel physique, et ciel spirituel !" Flammarion, *La Pluralité des Mondes*, p. 316. See also Note A in Appendix.

his ascending path in isolation from the rest, the faculties of his nature, and its prerogatives, might be progressively developed; but this purpose is inexpressibly furthered by the circumstance that he can, in a measure, blend his moral being with that of his associates, receiving from them, and in turn communicating animation whereby the value of life in each is indefinitely enhanced. Undoubtedly this mutual influence of moral beings on one another is one of the most important agencies in the fulfilment of the supreme purposes concerning them; and its natural tendencies, wherever the sovereign rules of existence have been observed, are signally effective in promoting this advantage³.

* "As long as we look on individuals as so many separate units, it is clear that we must regard complete equality as the ultimate ideal of their state. The object of reform must be to assimilate man to man. But this chimerical fancy loses all rational basis when the individual is seen to be the member of a body, while itself is part of a greater whole, of which the final dimensions surpass all human imagination. Then it follows at once that complexity of office is the condition of health. The completeness of health depends on the completeness of the organism. Society, in every true sense, would cease to exist without an abiding distinction of classes. Humanity would be poorer if it were deprived of any national or specific types. . . . And if we apply the principle to the separate work of each, it becomes, as it were, a revelation of the moral dignity of labour. . . . Each worker is a servant of the body. He does really co-operate with all for the good of all. It is only required that he should feel the destination and the source of what he does and what he receives. Then at last he would, as Comte admirably expresses the truth, know that 'vivre pour autrui devient

This was its intention. But, like every law of the Divine Order, it is capable of being perverted; and it must be productive of disastrous instead of happy consequences, wherever created wills do not work with it in loyal conformity to the Will of the Creator. Now, as we have seen there are—it may indeed be in places few and wide apart—yet members of His family there are who have, in fact, disregarded His behests, who have been living in neglect or violation of the Eternal Laws, by which, as He apprised them, all moral natures are controlled. In consequent disorder and defilement, their spirits have passed away from the realm of harmony and blessedness into those dark regions of confusion which are around it. And in virtue of this law of mutual influence, those who are brought near these fallen and apostate beings have an element of disturbance brought into their condition⁴. The fact that

chez chacun de nous le devoir continu qui résulte rigoureusement de ce fait irrécusable—vivre par autrui.'”—Westcott, *Aspects of Positivism in relation to Christianity*.

⁴ The disturbing presence of evil beings in the Divine Order is wonderfully represented by the confusion and uproar which the Apostle witnessed in his Apocalyptic visions, and amidst which he saw the Throne of God with the elders and seven spirits and the “living ones,” in their places around it, and, beyond them, the linked ranks of the celestial hierarchies and of the redeemed—remain unchanged and undisturbed. “Out of the Throne proceeded lightnings, and thunderings, and voices,” going forth into the surrounding tumult; and He who is called Faithful and True also advanced into the midst of it, while the armies which were in heaven followed Him. From the

they are exposed to an injurious intercourse with those in whom evil has manifested itself so fatally, is a drawback and a disparagement with reference to their normal condition of existence. If indeed the disturbing causes were extinguished, or if the law of mutual influence were revoked in all such cases, the mischief might be avoided. But this is inconsistent with the nature of that Order which God has chosen to carry out His purposes. These perturbing causes have, therefore, been permitted to work out their injurious effects upon those who live within their range. And in consequence, all those beings to whom the fallen spirits can gain access, have found—and this apart altogether from their own concurrence—that the difficulties of their position have been seriously increased, and themselves made additionally liable to loss and peril. By this means their minds have been turned from the contemplation of that perfect Order which lay outspread before them, and its conditions have been misrepresented and darkened in their view, so that thick obscurity has been cast over the happy and illustrious path into which they were summoned, and a seriously mischievous element of disturbance has been brought into their condition.

Then, moreover, another perturbing force might

fixed and changeless Order they went forth with Him into that realm of discord, carrying into the midst of it the testimony and the agencies which might restore its occupants into the glorious harmonies from which they had gone astray.

very naturally be added to this general disadvantage. For one of those beings who had obtained the privilege of moving into different spheres throughout creation, might have been so far overcome by the depraving influences of evil, as at length to entertain purposes which are the very opposite to that which we must assign as the end for which immortal life has been bestowed. He might set himself to mar the work of the Creator, and go up and down for the express purposes of increasing the moral difficulties of his fellow-heirs of life, using all the influence which is possessed by mightier spirits, to pervert their natures, and to induce them also to move into that fatal downward path which he was himself pursuing⁵.

Such anomalies appear to be inseparably attached to the form and order of creation which God has chosen. How often and in how many places in the vast Economy of being, they have arisen, we have not

⁵ We have no information respecting the circumstances of the fall of the Evil Spirit in the pre-human period, and only occasional intimations of his character, as where pride (1 Tim. iii. 6), and falsehood and cruelty (John viii. 44), are mentioned as his attributes. Nevertheless, the dark shadow of his presence is felt all through the revealed disclosures; and "as the fall of men proves the possibility of the fall of other spirits, the manner in which great and highly-gifted men have fallen most deeply, and even within the life of humanity have been able to exhibit the demoniacal in evil, throws light on the supposition that . . . the greatness of the fall of the chief of evil spirits bore some proportion to the original greatness of his nature."—Lange, *Life of Christ* (E. T.), vol. ii. p. 42.

been informed. But if, compared with the number of living agents, the evil are comparatively few, then we may conjecture that these sad results of their transgression are not numerous, and that the communities which have been thus injured are inconsiderable, compared with those whose members are moving, without disturbance or impediment, in the secure and auspicious accomplishment of the ends for which they were created⁶. Our Divine Informant, however, declares that it is with a calamity which has arisen in this manner, that the human race has been afflicted. The circumstances which we have conceived as possible, have actually been realized in our own community; and in such an exertion of alien and malignant influences upon the human path, we have an authentic and sufficient explanation of those anomalies wherein our condition differs from that typical framework of existence in which the purposes of God were originally embodied.

For, after showing how our world arose in the Universal Order, and then giving an outline of man's place in the communities wherewith the universe is

* From our Lord's mention of the "ninety and nine who went not astray," and still more clearly from that Revelation of the heavenly state, which "He sent and signified unto His servant John"—we infer that a majority, nay, a large majority, of immortal beings have steadfastly abode in the Divine Order. Indeed, remembering the age and circumstances of the larger number of our own race when they depart hence, it seems that only a minority even of the sons of men will be found at last in the hosts of the rebellious.

filled, and of his occupations in the midst of them, the inspired historian informs us that another being, who had been the occupant of a loftier sphere—it may have been that in which he was originally placed, or one into which he had been promoted—presented himself to our first parents'. From the higher community in which he had previously dwelt, he had been cast out, for he had failed in the voluntary efforts through which he had before conformed to the Divine ordinances: he had refused to continue in subjection to the supreme laws of being, and had sought his progress and blessedness in other modes than those which they prescribe. Fallen, therefore, and, as the sacred narrative intimates, distinguished amongst the fallen in his guilt—he nevertheless retained the physical and intellectual endowments, which, along with his other natural privileges, he had acquired. And, among them, was the ability to enter at his pleasure into different communities wherein he could present himself in that guise which he had worn while he still continued amidst his original associates. Thus appearing, then, he entered into

' All the disclosures of the Revelation Organs, and notably those of Holy Scripture, are manifestly capable of being ranged under two heads: those under the first describing the basis and general framework of creation, and the others dwelling on our special circumstances in the midst of it. Nor can the statements in this second portion be understood, we cannot enter into their intention and significance—without a constant reference to the larger prospects which have already in the first portion been opened out within our view.

our world soon after the beginning of its history. As a celestial spirit, in the form and aspect of one of those who had previously communicated wisdom and truth to earth's probationers, he came into their presence, and entered into conference with one of them on the conditions of their existence, and on the nature and authority of the enactments which hitherto had been loyally observed by them*. Until that moment, they had lived in an unquestioning assurance that these enactments had been laid on them by Him Who had called them into being, and to Whose benignity all the abounding provisions for their blessedness might be ascribed. Amidst all their meditations respecting Him, the thought that their conviction on this subject was ungrounded, that the obligation of the Divine appointments was unreal, or that they were deceived in their belief that the Sovereign Authority had imposed them—had never come into their minds. It was, however, suggested by this tempter. And then affirming, as if he knew

* In his *Discourse of Idolatry* (chap. xiv.), Archbishop Tenison collects many reasons, which he "desires the reader jointly to consider," for the belief that Satan appeared in the temptation as one of the Seraphim, and that "Eve conceived him to be an Angel appertaining to the glorious presence of the Logos, and a minister of His pleasure, and now come forth from Him." This opinion is also adopted by Bp. Patrick in his *Commentary*, where he further elucidates it, as well as by Saurin in his *Exposition of Genesis* (*Discours Historiques, Critiques, &c.*, vol. i. pp. 39, 40). And with it remarkably agrees St. Paul's intimation (2 Cor. xi. 14), that it was as "an angel of light" that Satan came into our first parents' presence.—Cp. Drew's *Scripture Studies*, p. 342.

it from experience, that those disastrous consequences which they had been told would surely follow from transgressing the injunctions that had been laid on them, were fictitious, and that such results had only been named for the purpose of retarding their progress and development—he ended with the assurance that they might at once ascend to those superior conditions which had been set within their view, and that so they would most rapidly and certainly obtain a share in the highest good, if they were to disregard the prohibitions which they had been observing, and were to cast off the restraints that had been imposed upon their freedom. He affirmed that the largest knowledge and the highest dignity might be immediately secured through the independent exercise of their wills, while they moved in that course which seemed most advantageous, and adopted those proceedings, which, according to their own judgment, would best promote their advancement and prosperity⁹.

In this manner he conveyed into their minds an influence which dimmed their perceptions of the

⁹ In the brief account of Eve's temptation, its typical character is brought out very strikingly ; (1) in the disguise of the tempter ; (2) in his *suggested* doubts, "Yea, hath God said, &c.;" (3) in his extenuation of the force of the Divine warnings (Gen. iii. 4); and (4) in his promise of advantages from yielding (ib. v.). Still more remarkably are the typical consequences of yielding shown ; (1) in Eve's heightening the severity of the prohibition ; and (2) in her mitigation of the menaced consequences. See Gen. iii. 2, 3, compared with Gen. ii. 17.

nature of the Order wherein they were living, and deranged and weakened the forces which maintained them in their alliance with it. Hitherto they had stood in harmonious alliance with their Creator, and with all the faithful members of His Kingdom. Just as in a firmly compacted physical system each particle holds its place and path secure in virtue of the material laws which govern it, so was it with each of these probationers in their relations to God, to each other, and to all their fellow-beings. Around them, and operating on them, were forces and influences that flowed in upon their spirits from the Source of life ; as again in themselves there were other powers which we may think of as their own, which, so to speak, had been self-developed through the exercises proper to their nature and position. And, up to this time, those inner and outer forces had sweetly combined with one another : they had wrought together in perfect sympathy and concord. Along with the Heavenly Will the inner movements of the human spirit were carried on in orderly and harmonious coincidence : with those expressions of that Will which had been communicated to them, their thoughts and feelings were perfectly accordant. But, now, through the evil influence which had so wrought on them, that inner force was disturbed in its proper exercise : discord was brought into its movements. Their clear vision of the reasons for conformity to the Supreme Design, and to the Order in which it was expressed, was

darkened: there was an enfeeblement of the voluntary powers by which that conformity had been maintained. So they were prepared for the outward act of disobedience which they at length committed, and through which they departed from the celestial harmonies, and went astray into the regions of gloom, of confusion and misrule, which are the abodes of the apostates¹.

There they immediately became conscious of the painful consequences of their changed estate. Those consequences were first manifested by a morbid reflection of the mind upon itself. And while in the happy, harmonious exercise of their faculties amidst the objects and circumstances fitted for them, self-consciousness, in its diseased form, had been unknown—now they reverted painfully to their inner state and processes. They had lost that emanative character of health which formerly belonged to them.

¹ The designation of the abode of apostate spirits as "outer darkness;" its being symbolized by the valley of offal and corruption, "Gehenna," which was outside Jerusalem; and still more its representations as an "abyss" (Rev., chaps. ix. xi. xvii. xx.), out of which, enveloped in smoke and emerging with horrid cries, its occupants came up in presence of the celestial assemblies—fall in with the suggestion (Note 5, p. 33), that the "place of lost spirits" exists wherever any beings who are spiritually alienated from the Divine harmonies, are living. This is strikingly set forth in Satan's soliloquy in Book i. of *Paradise Lost*. Here, as in many other instances (see especially Books ii. and viii. *passim*), Milton shows what may be truly called a prophetic insight into the laws of our moral nature, and the constitution of the Divine Government.

So perfect had been the adjustment to external circumstances of their entire constitution in its normal state, that, acting amidst them, their nature in all its properties and faculties, grew and expanded without any attention being voluntarily directed to the instruments whereby its high purposes were served. The body, as the simple agent of the soul's purposes, never importunately demanded any special attention to its condition and its wants. Nor did the intellect examine its processes by any compulsive need. It wrought on its appropriate materials; and, as it wrought, it grew and strengthened daily in proportion with the increase of its acquisitions. The emotions, too, were wholly emanative, nor ever recoiled in discontent, in pride or self-affection. The whole nature of human beings then went outwardly, as it was designed to do, upon the objects which were prepared for it; nor did it ever, except in freely originated meditation, reflect upon its own form and operations. Self-consciousness, therefore, and foreboding, remorse and shame, were unknown to it, till its constitution was violated, and its position changed. But these emotions made themselves felt most painfully when that change occurred. No longer going forth in glad and genial exercise upon the outward world, the disturbed, disordered minds of our first parents reverted on themselves; and this derangement was at once manifested by their giving special regard to circumstances which only belonged to the subordinate

incidents of their position². Looking with this diseased introversion of view upon themselves, they were also conscious of fearful apprehensions as they discerned the nature of the position into which they had descended, and of remorse as they traced its evils to a voluntary perversion of their freedom. Hence dark thoughts of the Author of their being, and of His design in their creation, were suggested ; and, in their apostate state, they were unable to get those impressions corrected by any communication from Himself.

For they could not then go, as they had formerly gone, into the presence of their Supreme Lord and Benefactor, and hold that communion with Him wherein those created in His Image are qualified

² The main idea of sin is that of a withdrawal of the will and affections which properly go forth in love to God, and in zealous obedience to His commands, and then of a reversion of them on the creature self. This is strikingly set forth in the first words of Adam after his transgression, Gen. iii. 10. (See Augustine, *De Civ.* xii. 6 ; and Cp. Hooker, *Eccl. Pol.* i. 4). In our true state, "Life is a beam of perfect light, rendering all things visible, but itself unseen, even because it is of perfect whiteness and no irregular obstruction has yet broken it into colours. . . . Thus, had Adam remained in Paradise there had been no anatomy, and no metaphysics" (Carlyle, *Miscell.* vol. ii. p. 381). In that turning from God wherein *diseased self-consciousness* begins, *disobedience* is involved, and the *privation of all good* hitherto received from Him, immediately follows ; in which three views of moral evil its main characteristics are included.—Cp. Müller, *Lehre von der Sünde*, i. p. 187, 3rd ed. Gladstone, *State in Relation to the Church*, i. pp. 47—50.

and intended to engage. In the Person of His Eternal Son that intercourse had hitherto been carried forward in this, as in all unfallen worlds. It was God's chief method of manifesting Himself, of giving expression to His will and His desires ; and He had employed it as an important means whereby the auspicious progress of all created beings might be aided and secured. And we must believe that this intercourse is still maintained universally amongst those who are moving on in their appointed path conformably with the supreme ordinances of existence. But it cannot continue if that conformity should cease. For then the homogeneity of nature which is the ground of it, exists no longer. That harmony between the Divine Being and His creatures, in virtue of which they come into communion, having been deranged, He can no longer manifest Himself to them, nor can they approach Him as the object of their affection, nor rejoice in an assurance of His complacency and love. Hence therefore, as another consequence of their remissness and failure in their scene of trial, of their transgression of the enactments which had there been laid on them—the loss of this privilege also was incurred by those probationers. And in place of coming gladly before Him as heretofore, they were now fain to hide themselves from the Presence of the Lord³.

* In accordance with Note 1, p. 57, we regard the " Presence of the Lord " as denoting all the paths and regions of the Divine Realm, the many mansions of our Father's house, where He is in

Moreover the act by which they were thus separated from Him introduced discord and contention between themselves. For the first time strife and mutual recrimination were witnessed in the world. Through the bond which had joined them to the Supreme, they had been also bound to one another, and to all their fellow-inheritors of being⁴. And that close mutual union and attachment was destroyed when the heavenly tie was rent asunder: in turning away from the true centre of their being, they became outlaws and wanderers from the whole spiritual organization of the universe. Without

constant intercourse with His creatures, and where they have "fulness of joy, and pleasures for evermore" (Ps. xvi. 11). Then, with a more specific reference growing out of this, the phrase came to denote those consecrated scenes of worship where God most impressively manifests His Presence, and communes in closest intercourse with those in whom His Image is reflected.

⁴ That divisive power of evil which separates its victims from one another, and introduces an inward strife and distraction (*μερίμνα*) into each one's nature—is at once recognized when we rightly apprehend that conception of the Divine Order which is symbolized and, so to speak, pictured forth in the material creation. The same attractive force which connects each orb with the centre of its system, unites it also to the other orbs around it, and is at the same time the binding influence of its own component parts, so that a threefold harmony would be broken if it were withdrawn. And so he who turns from God is rent within; his heart is no longer united in its powers and affections (Ps. lxxxvi. 11); and in this "outer darkness," away from the Father of all, his brothers are unloved (1 John ii.). Uniting affection towards others, and sabbatic peace within, is his only, whoever or wherever he may be, who draws near to God in the Person of His Son (John xvii.).

God, they were in a state of mutual enmity, of alienation and of loneliness.

In other words, the threatened penalty of transgression was fulfilled in their experience: they died on that day when the forbidden fruit was ate by them⁵. In their apostate state they became subject to corruption; the powers of dissolution wrought upon their spirits; and, through their own death, they became sources of corruption and of death to their posterity. That remissness and feebleness of will which resulted in an aversion of their regards from the Supreme Rules of being, and then in a forgetfulness of the inducements whereby an observance of those rules is commended to rational existence—was transmitted through the natures of their successors, and caused every agent commencing existence in the same scene, to evince spontaneously and from the very outset of his course, a like opposition to the rules and principles by which his life was meant to be controlled. Moreover, the same occurrence had the effect of

⁵ We believe that this statement is in accordance with the facts of the case, as they are set forth by St. Paul in his profound exposition of this subject in Rom. vii. viii. Death was inflicted on the apostates in the very hour of their disobedience. They first suffered under it in their spirits; and then, and consequently, in their bodies, through the physical derangement which was occasioned by their transgressions. For it is surely in keeping with all the Scripture notices upon this subject, that the spiritual derangement should be primarily regarded, both in the delivery and execution of the sentence.—See Müller, *ubi sup.* vol. ii. p. 394; and Augustine, *De Civ.* xiii. 23. Compare also Appendix, Note A. in Dr. Pye Smith's *Scripture and Geology*.

surrounding their successors, as they afterwards came into the scene of their probation, with circumstances which tend to corroborate that evil bias of their spirit, and to enhance the moral infirmities of which they were naturally conscious. In these facts of man's early history we have an explanation of the unsteadfastness and depravity which mar the human character. These are the reasons why every one who enters upon life in this province of the Divine Kingdom does not appear in the pure typical constitution of moral being, and why many of the circumstances which surround him rather tend to increase than to diminish the unlikeness, and remove him farther from the normal pattern of existence, instead of helping him to become more and more perfectly conformed to it⁶.

Here, then, we see what may be called the anomalies of man's condition, and the particulars in which it

⁶ That "fault and corruption" of man's nature which we call "hereditary depravity," not only results from that physical transmission of qualities whereby any taint and disorder in the parents' nature is transmitted to the children, but also from that organic oneness of the race of which we have above (Note 2, p. 47) spoken. Thus, as Günther continues in the passage there quoted: "If, therefore, the first man, as the representative of the race because its father, broke off the connexion between his spirit and the Godhead, the creative impulse on the part of God could not renew that connexion, and take away that breach. . . . And why could it not? Because, by such an act of alteration and renewal, God would have been at variance with Himself, by reason of that Idea which He had originally formed of mankind as a race."

stands as an exceptional instance in the Divine Order of the Universe. Resulting from that susceptibility to influences exerted by other beings with which each one created in the Divine Image is endowed, it may be regarded as the incidental perversion of a law which necessarily takes effect on all voluntary agents, and by which, on the whole, a larger amount of happiness is secured to them, than, in its absence, would be possible. And, meanwhile, it illustrates the unchangeableness of God's nature and purposes, as we shall also see that it furnishes scope and sphere for the manifestation of His Omnipotence. Gifts once conferred by Him cannot be withdrawn ; laws which He has once established cannot, for the sake of individual welfare, be repealed. Otherwise that evil tempting spirit might have been deprived of the means whereby he gained entrance into an innocent community, and have been compelled to forfeit the powers of influence which he so mischievously abused in compassing man's ruin. But that which God has once enacted in His eternal counsels cannot be changed. And thus this catastrophe was rather to be remedied by subsequent arrangements than prevented by any provisions and expedients before it had occurred.

It must, however, be regarded as a sad catastrophe ; and it was such that if, in one view, our ancestors were guilty, in another they were unfortunate in the transaction. They were victims as well as culprits ; and in one aspect their failure may be regarded as a

calamity, as truly as in another it may be regarded as a crime. Not through any call of theirs, or even with their concurrence, did the Adversary come into their world. That he ever crossed their path at all was a great misfortune, for which they were evidently in no way to be blamed. His approach to them placed them in circumstances of special disadvantage. It is true, indeed, that under those circumstances there was failure on their part, failure which demanded judicial notice and penal retribution; yet they were not culpable as they would have been, had no evil influences wrought upon them from without. When the tempter entered upon the scene of their existence, they moved in it under a new and signal disadvantage. Beyond that which was originally ordained for their probation, they, unlike their adversary when he fell—had become, by a large addition to their original terms of trial, liable to loss and peril. No, man was not the first sinner that was found on earth; in the course of his probation, he was led astray by the artifices of a sinner wiser and more powerful, as well as older than himself. He fell in circumstances that were most dissimilar to those in which his tempter's apostasy had happened'. The course of that evil spirit had been,

' This view of the Fall explains that inexorable demeanour towards the Evil Spirit which is described in Gen. iii. 14, 15, and in various passages of the N. T. He is always addressed as an adversary who is declared and known, and who has been, by an eternal necessity, abandoned. As has been strikingly

in fact, what that of our first parents would have been, if, in an exercise of their free will, and unprompted by any external influence, they had set themselves up against the injunctions that were laid on them. They were, therefore, unfortunate as well as guilty; and must in part be regarded as the victims of a law which seems, by the very necessities of being, to enter into that system which was chosen as the best of all possible systems for the accomplishment of the Divine purposes.

In this light would their fall be contemplated by those of their fellow inheritors of being who might have witnessed or have heard of their apostasy. Although those observers of man's great calamity had always dwelt in scenes wherein every agent has steadfastly proceeded in the fulfilment of the purposes for which he was created, yet they might have imagined,

remarked, "Christ's language and conduct whenever He had to do with those who are spoken of as possessed by unclean spirits, implies that the relation in which He stood towards beings of this class was essentially unlike that which He sustained towards the human race." When these facts are taken in connexion with our Lord's declaration, that Satan "was a murderer from the beginning," they justify the statement that "whatever the special circumstances under which Satan had been cast out from his original position, his guilt in the midst of them was self-originated, while man, in the course of *his* probation, was led astray by the artifices of a sinner wiser and more powerful, as well as older than himself"—*Reasons of Faith*, p. 93. Compare Anselm's *Cur Deus Homo*, ii. 21, and Aquinas, *Summa*, Pars i. Q. 63, 64. There are also some valuable remarks on this subject by Delitzsch in his *Biblische Psychologie*, b. iii. sect. 1.

as possible, that contingency which, in the case of the human family, has actually been realized. Aware of the vastness of the universal system, and of its complexity through the intimate connexion with one another of its occupants; knowing, too, how the prerogative of moral freedom which they possessed had been by some of them abused and perverted, and that an evil operation analogous to that which augmented, by mutual intercourse, the blessings of their existence, might extend such perversion and abuse—unfallen beings might well conceive amongst the possibilities of their existence, that which has probably, in some degree and form, been witnessed wherever evil has existed*. They would regard such an invasion of malignant sin as that which crossed the human path, as a fearful liability of finite life from which they would feel there was reason for the deepest thankfulness that they had been exempted. And hence we may believe that, blended with the resentment, the sorrowful indignation, of which they would be conscious when they heard of man's infraction of the laws of God, they would feel sympathy for the probationers as

* Though we have no knowledge of any case similar to ours, yet the above conjecture is at once suggested when we fully grasp the conception that the universe is one place, framed of one material, fitted for the reception of analogous modes of life, and governed by one code of laws. And is not the supposition further encouraged by our Lord's words, "Other sheep I have which are not of this fold (*ἐκ τῆς αὐλῆς ταύτης*); them also I must bring, and there shall be one flock (*ποίμνη*) and one Shepherd"?

they meditated on the difficulties by which the human path had been perplexed. They would naturally expect, too, that God would mercifully interpose for man's recovery, and save him from the irreparable loss, the utter overthrow in which he must otherwise have been hopelessly involved. For, unless some intervention by the Author of his being took place on his behalf, he could not resist the evil tendencies which had begun to work on him. Without such help, they must have surely carried him, the bearer of an inextinguishable consciousness of suffering, the propagator also of fresh disasters, into still lower and darker regions of sorrow and of ruin.

When all these considerations were regarded in the light of that Infinite Benevolence which is displayed in the constitution of the universe, in the creation of its occupants, and in the appointment of the many agencies whereby each one's welfare is subserved—they would naturally inspire hope on man's behalf in the minds of all who regarded him in the first stage of his apostasy. An intervention for his recovery would be simply the consistent adherence on the part of God to the original designs of His Benignity. Thus would the unfallen spectators of the calamitous condition in which mankind had been involved, reflect upon its circumstances. And, knowing that, in the boundless resources of Divine Wisdom and Omnipotence, expedients could be found to carry out such an intervention, they would look farther and deeper into the transaction, with an

assurance that they would find in it another disclosure, and probably one more interesting, from the peculiarities of its occasion, than any which they had heretofore witnessed—of the power and wisdom and love of their Creator.

Indeed, some of the ancients of heaven might have reached this conclusion from their knowledge of cases analogous to that of man, in which other members of the intelligent creation were seduced in like manner as our ancestors had been seduced from their allegiance⁹. It is quite conceivable that, at earlier periods, and in other regions of life, there may have been an invasion by a malignant agency of like nature upon the path of the younger inheritors of being. Such a conjecture appears in the highest degree probable when we reflect upon the nature of the calamity, and the vastness of the scene over which intelligent life has been extended. Nay, we may even imagine that some of the immortals, judging from

⁹ Many pious writers have suggested that the atonement made for man "may," as one has said, "be efficacious in other quarters of the universe of God . . . that the fountain opened in the house of Judah . . . sends forth its healing streams to other worlds besides our own." But is not this conjecture negatived by the relation of ἀλλή and ποίμνη in the passage quoted in preceding Note, and by the fact that an actual assumption of the redeemed nature is essential to the efficiency of such a redemption as has been accomplished for mankind? Nevertheless, we may accept the principle of such conjectures; and believe that, if other communities have suffered as ours has through the invasion of an evil spirit, for them a redemption similar to ours has likewise been accomplished.

facts that had already come beneath their observation, might have even conjectured the method and particulars of that system of recovery, which, as soon as they witnessed human defection, they felt sure would be employed for the recovery and reinstatement of its victims.

We may imagine that those who witnessed or who heard of the calamity which overtook mankind would in this manner anticipate its sequel. And even if it were unobserved elsewhere, if our first parents' apostasy took place in circumstances of obscurity, and was unnoticed by beings who are pursuing their course in other regions of existence—the supposition equally subserves the purpose of representing the sad event as it may be viewed with reference to our largest perceptions of the universe, and in the light of the highest principles with which we are acquainted. The more carefully we thus look on the interposition which was actually effected on behalf of the fallen probationers, the more deeply shall we feel that, in principle at all events, it was not so much a new manifestation of God's benignity as it was the consistent continuance of that which He had already every where displayed in providing for the secure and auspicious advancement of all ranks of His intelligent creation. With such knowledge as we have already gathered from our surveys of the universe, we might be well assured that He, to whose goodness it so emphatically testifies throughout, in all its regions and in every appointment, could not have left those

victims of the evil spirit's malice to that inheritance of woe which had so fearfully resulted from his calamitous invasion of their path, but that it was implied in God's original purpose respecting them, and in His first arrangements for their welfare, that He would interpose to reinstate them in their lost position, as He had at first created and established them therein¹.

Yes, we may say that according to the laws of His own acting, it behoved Him to interpose for their recovery. And this He did, and in a Work which brings out in far intenser and more impressive form, the same perfections which first moved Him to call man into being. There was another undertaking wrought out by God on his behalf. In the depths of His existence an effort was mysteriously made, and a sacrifice endured, for the purpose of repairing the disaster which had arisen in this part of His creation. The power

¹ "Christ declares that His kingdom is 'a kingdom prepared from the foundation of the world,'—prepared, i. e., in God's love, fixed in His purpose, working in His counsels. What, then, was Christ in His vicarious feeling and sacrifice? What in His Gethsemane, but a revelation in time of just that love which had been struggling always in God's bosom? . . . We are not to conceive that our Blessed Saviour is some other and better side of Deity, a God composing and satisfying God; but that all there is in Him expresses God even as He is, and has been of old; such a Being in His love that He must needs take our evils on Him, feeling and bearing the burden of our sins. Nay, there is a Cross in God before the wood is seen on Calvary."—Dr. Bushnell, *Vicarious Sacrifice*, part i. chap. ii.

and wisdom, and the love which had summoned the universe and all its occupants into existence, were again, and in their very centre, at their fontal seat of life, exerted to recall those fallen creatures from their alienation and apostasy, and to replace them amidst those harmonies of immortal being from which they had departed. In an Act of "that vicarious sacrifice which is the common property of all minds uncreated or created, and which, by the compulsion of Divine Grace, made it obligatory on Him to be such a Saviour"—He who had made the worlds and their inhabitants, and through Whom their intercourse with the Supreme was carried forward, in Whom the Grace of the Undivided Trinity had been through all eternity perfectly expressed—presented Himself for the accomplishment of His redeeming, restorative ministry, immediately after the occasion for it had occurred².

For us men, and for our salvation, He then came down from heaven. From that all-encompassing

² "In that memorable verse, where it is said that 'God so loved the world as to send His only Begotten Son' into it, I bid you mark well the emphasis which lies in the word *so*. . . What is this but to say that, in this great and solemn mystery, the Father was put to the trial of His firmness; that in the act there was a suffering and a struggle in the bosom of the Divinity; that a something was felt like that which an earthly father feels when he devotes the best and the dearest of his family to some high object of patriotism? . . . God made a painful surrender, when He consented to the humiliation and death of our Saviour."—Dr. Chalmers, *Lectures on Epistle to the Romans*, vol. iii. pp. 217, 218, 230. Cp. Bushnell, *ubi sup.*

realm of love and blessedness, He descended into the gloomy region of misrule and misery, into which mankind had gone astray, that He might lift them out of that dark and wretched and alien condition, and restore them into the midst of the celestial harmonies for which they were created. And in this redeeming purpose the Mind of the Godhead was expressed by Him. The Father sent the Son, and was well pleased by His willing accomplishment of His sublime commission. And through the Eternal Spirit He gave up Himself in its fulfilment. All the attributes of the Eternal Godhead were satisfied in the sacrifice of will and of affection which He offered in accomplishing the Work, through which man was redeemed from sin and death, and afresh gifted with life and blessedness³. In and through this Work, we may call it atonement, expiation, or by what other names we will—we see the profoundest and most impressive manifestation of that same principle of self-sacrificing love, which secures all individual welfare, and by which all immortal beings are joined together in the Divine

* “‘Therefore doth My Father love Me, because I lay down My life.’ Here our Lord Himself is stating the Christian doctrine of satisfaction. We can have no higher words. I do not think we shall find any clearer words. Let them be taken as the interpreters of our notions, not our notions as the interpreters of them. . . . Is not the idea of satisfaction manifested in the entire complacency which the Father is said to take in the entire surrender and sacrifice of the Son?”—Prof. Maurice, *On the Prayer Book*, p. 283. Cp. Augustine, *De Trin.* xiii. 11.

confederation. And we recognize therein the basis of the distinctive form and condition of our world, as we think of it in connexion with other worlds, and with the glorified life of their inhabitants. It is the main reason of that aspect of man's nature and estate, wherein they are seen to vary from the normal form of being, and which can only for the sake of distinction be spoken of as supernatural, since it has organically grown out of, and has been perfectly blended with, his previous condition, marvellously combining principles that were already known, and assembling into new forms agencies that were already in existence⁴.

That this Restoring Economy should have been thus developed from the general Order we have been surveying, is indeed implied in the perfection by which every work of God is characterized, for such perfection includes the existence of all adequate provisions for the possible perturbations and derangements of its parts. We expect them ; and the expectation is amply satisfied by those arrangements based on the Vicarious Sacrifice of the Eternal Son, through which

⁴ It is in connexion with statements of the deliverance and help which the redeeming work secures for men, that we find the most emphatic declarations of the Divine Immutability, as, e. g., "I am the Lord, I change not ; therefore ye sons of Jacob are not consumed" (Mal. iii. 6). "Every good gift and every perfect gift is from above, and cometh from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). Cp. Anselm, *Cur Deus Homo*, i. 13 ; ii. 5.

He provided for the individual recovery of the apostates, and for the renewal and re-establishment of the social bonds by which they were originally united with the other communities of the Divine Kingdom.

These were the main purposes of the Restoring Work which He carried forward and perfected by means of His self-sacrifice. In order that He might heal each separate spirit, and reinstate it in the realm of light and blessedness, He first brought men individually into a nearer relation with Himself than had before existed, far nearer, indeed, than we see Him bearing towards the members of any of those communities that are pursuing their course untroubled by any similar disasters. There, indeed, He is beheld as the "first begotten" of their fatherhoods, as the archetypal Image after which they were created, and as the Head of their principalities and powers. Dwelling amongst them in this character and office, we recognize Him as their Guide and Teacher, and as their Ruler, filling out every function that appertains to Him who is Head and Chief in the administration of their affairs⁵. But when we turn from their communities to think of men, we see

⁵ This ministry is implied in the constitution of the Divine Order (chap. i. *passim*) and clearly appears in that symbolical view of it which we find in the Apocalypse. Besides, is it not expressly said (Col. i. 17) that "in Him (*ἐν αὐτῷ*) all things," including the heavenly *ἀρχαὶ καὶ ἐξούαι*, "consist"? Moreover, of these same *ἀρχαὶ καὶ ἐξούαι* He is declared to be the Head—a statement which surely implies Government and Leadership.

Him, and herein we recognize one of the main distinctions of our redeemed estate—we see Him in still closer relationship, in a relationship, indeed, which is so near and intimate that language, expressive of the most familiar union, is strained and exhausted for the purpose of describing it. In this part of His redeeming work, in accomplishing these individual ends of His Atonement, He draws nigh to every human being as his brother, taking each one's infirmities, bearing his sicknesses, walking beside him in the darkest paths of his shame and sorrow, and sharing all his sadness and weariness and pain.

In and through this personal nearness, and working on each one by means of it in a manner which we shall afterwards describe, He reinstated men, individually and personally, in the position from which they had descended. But it was also necessary to effect their corporate recovery and restoration. Their social connexions needed to be purified, and the bonds which unite them in their several fellowships must be recompact, in order that the human community might again take its place amongst those in fellowship with which it had formerly been numbered. For this end, accordingly, He established among them a new Society in addition to their families and provinces and nations. Besides these common aboriginal forms of union, in which all members of the immortal realm have been universally connected, He joined men together in the Church; and in and through this new and

supernatural fellowship, He provided for the counteraction of those divisive effects of evil by which family concord is injured, and neighbourhoods and states are rent asunder. And by the same agency He also designed to remedy the mischiefs, and redress the wrongs and injuries which evil has begotten in the midst of those societies⁶.

Here, then, in this new Association, and in the close Personal Relationship of the Eternal Son on which it rests, we observe the main peculiarities of man's redeemed condition ; and they are both seen to grow out of that principle of self-devotion, through the promptings of which He came for man's deliverance, and which lies deep among the fundamental laws by which all being is controlled. In looking through the worlds and ages, and surveying the Divine Polity established in the midst of them, man's history and his abode are seen to be marked by these main distinctions. In his more intimate relationship with the Son of God, and in the Church Life which is meant to compact and purify his family and municipal and national existence, he is markedly distinguished among the fellow-heirs of existence who are dwelling with him in the universe, and are therein moving in that upward course of life and blessedness to which all immortal beings have been summoned.

⁶ In naming Christ's nearer ministry amidst us, and the existence of the Church, as *peculiarities* of the human condition, the possibility (Note 9, p. 69) of the existence of other cases similar to that of man must be kept in recollection.

And now, mindful of the principles on which these institutions rest, as well as of the purposes out of which they have come forth, we will examine them more closely. We will investigate their fitness for man's needs, and endeavour to detail the course of those operations in which they work out the glorious ends that were contemplated in their establishment.

CHAPTER III.

THE RESTORING DISPENSATION : ITS INSTITUTIONS AND THEIR WORKING.

THIS inquiry into the nature and working of our supernatural institutions, their operations on man's spirit and his corresponding movements with respect to them, carries us into that sphere of thought and feeling which we distinguish as religious, and which we shall now recognize as being itself one of the main peculiarities of our condition.

For those which we commonly speak of as the religious exercises of the soul—and which, for the most part, are simply the experience through which it passes in the remedy of its diseases—are unknown as a separate consciousness by the unfallen. Their “life towards God” unobservedly blends itself with all their feelings and their thoughts¹. Pious love and trust, and solemn adoration pervade every act of their obedience. Devoutly and affectionately they com-

¹ Such an habitually devout consciousness in the spirits of the unfallen, is plainly conveyed by the words πάντες αὐτῷ ζῶσιν.—Luke xx. 38. Cp. Rom. xiv. 7, 8; 2 Cor. v. 15.

mune with their Creator in all the work and service wherein they are engaged in fulfilling His behests. The spirit of worshippers characterizes all the movements of their activity, so that they may as truly be said to "serve God in His temple" as if they were always ministering at the altar of a sanctuary which He had built for their devotions, and were celebrating a ritual that was enjoined by His appointment². In the perfection of their spiritual health, they know nothing of man's abstract, or of his practical theologies. Those exercises of our mind and heart belong to that healing and restoring work through which the Redeemer delivers us from our shame and weakness and our misery, and brings us back into true accordance with the Order which we have been reviewing.

And we cannot understand the working of our supernatural institutions, or see them in their true aspect, unless, bearing this fact in mind, we measure them with a continual reference to that normal condition of our being. Only then shall we have a clear apprehension of the manner in which men's needs are met by the close personal relation in which their Deliverer has come to them, and by the appoint-

² Is not all this expressed by the words, "They serve God day and night in His temple," when it is connected with the Apostle's after declaration, "I saw no temple therein, for the Lord God Almighty, and the Lamb, are the temple of it"?—Rev. vii. 15, and xxi. 22. In every unfallen world Hooker's ideal (*E. P.* viii. 1) is realized: "the Church and the Commonwealth are personally one society."

ment of the new Society which He established, and which from the beginning He has controlled and administered for their advantage*.

One of the first marks, then, of the "lost state" into which they had descended, was seen in their diseased self-consciousness, in that introverted movement of thought and of affection through which the vision of God was hidden from their minds. Losing that emanative property of moral health through which the spirit goes out freely towards the things that are around it, and sees God in all of them—their thoughts turned back upon themselves. This was one of the fatalest symptoms of their disease, and it was prolific of the worst corruptions. But it was effectively met and counteracted when they saw Him approaching them in such close and endearing relationship. Following those wanderers in the winning aspects of His compassion, and in the beseeching tenderness of His appeals to them; taking the nearest place beside them in their misery, and acting upon

* This statement of Christ's Headship and constant Oversight of the Church, does not rest only on single passages, such as Eph. v. 23, Rev. i. 13. 20, but on the whole conception of the Divine Society as the Revealer has presented it, viz. as One Body which was Divinely instituted immediately after the Fall, and which has been thence continued to the present day; the patriarchal having been developed into the Jewish, and the Jewish into its Christian Form. Cp. Hooker, *Ecc. Pol.* iii. 1; and Dean Field, *Treatise of the Church*, i. 5. Cp. Note 5, p. 95. See also Appendix, Note C.

them there by the most constraining influences of His grace and love—He overcame their sullen, inward-looking disposition. He drew out towards Himself their thoughts and their affections. Instead of permitting each spirit to turn inwardly on itself in corrupt and corrupting introversion, He called it forth in those emanative healthful movements through which the intellect goes out towards God, and the will is exercised in zealous obedience to His commands. In this way was the main evil of their lost condition met⁴. And still the same gracious attraction counteracts it, and begets the opposite, the outwardly and upwardly looking disposition. In the same manner He still draws men near to Him, and brings out and fastens their affections on Himself, until that most fatal symptom of their spiritual disease is utterly extirpated and destroyed.

And thus looking up from their sullen dulness, and dark and diseased self-consciousness, what an

⁴ God "hath fashioned the hearts of all men alike," whether they lived under the old dispensation or the new ; and hence, from the beginning, not fear, but love, grateful love, has always been the means by which He has brought them back into their true position. He ever "draws" us to Him. And He teaches us to fear the Evil Spirit, and not the Good (Luke xii. 5). "The self-sacrificing solicitude on the part of God for men's welfare" has always been so set forth that "they might be allured to the love of Him who had so loved them, and that their grateful admiration, having for its object the full perfections of the Divine character, might gradually carry them forward to an entire resemblance of it."—Erskine, *Internal Evidences*, p. 75. Comp. August. *De Moribus Ecc. Cath.* i. 9.

Image is that which encounters their regards ! While their spirits were turned away in their remorse and pain, all thoughts of their heavenly Father were first deadened ; and then they came to think of Him as being like themselves. Or, worse still, they changed His incorruptible Glory into the likeness of the inferior objects by which they were surrounded. That true revelation of His Name which is seen clear and bright by those who abide in the Divine Order, is, in the minds of those who have wandered from it, changed into the image of a Being who is unmindful of His creatures, or who is laxly indulgent and capricious in His dealings with them ; or again, into that of One who is ruling them hardly and despotically. Men of colder temperament yield to the suggestion that, in mere indifference, He is standing altogether apart from His creation. Others look to Him as weakly complacent ; and some regard Him as malignant and vindictive. Such are the thoughts of God which prevail in those regions outside the Divine Order into which men have wandered, but they are all met, they are contradicted and destroyed, by that nearer relation in which we behold the Eternal Son establishing Himself with the objects of His deep compassion. The very fact of His approach to them at once shatters the cold, passionless images in which He is represented. How can they think any longer that He is careless of their welfare, when they see Him so coming in such deep concern for it ? How can they regard Him as weakly complacent, when they mark

the awfulness of the sacrifices and struggles of His love? Or how could they ascribe to Him the temper of malignity, or even harshness, when they behold Him drawing near in such a yearning desire for their welfare, and with such purposes of self-devotion to secure it?

Hence we see that in thus approaching men, every one of the idolatrous tendencies which prevail outside the Divine Order, and which are begotten by transgression, are counteracted by their Heavenly Deliverer. And, at the same time, the sense of law and obligation is renewed by Him, and reconfirmed in the souls of the transgressors. Views which are dim and faint, and which are ever growing into absolute unconsciousness of the eternal laws of being, mark the condition into which they have gone astray. In this sense also, the occupants of that condition are "lost," lost through their unmindfulness of the form and obligations of existence. But this evil likewise was remedied by the new and near

* Against this tendency we are warned in the Second Commandment, as we are instructed to pray against it in the words "Hallowed be Thy Name." Neither in the likeness of our own dispositions and tempers (Ps. l. 21), nor after any forms of power or glory in the material creation (Rom. i. 23), are we to image to ourselves the character of God. And with this injunction accords the first petition of that prayer, "after the manner" of which all our supplications must be presented, wherein we ask, "Let that true manifestation of Thyself, which Thou hast given us in Him Who is Thy Image, be kept in our minds separate and pure from all our own imaginations." Cp. August. *Enarrat.* in Ps. ciii. 8.

personal relationship which the Son took upon Himself in His redeeming work for us men and for our salvation. For in all the movements of His coming, and eminently in that very impulse of self-devotion which brought Him near, He magnified the law of God and made it honourable⁶. Nay, what else was it but renewed conformity to that law, as a means of their blessedness, to which, in all the tenderness of His ministry among them, He sought to win men back? Through Himself, and by all His acts and utterances, through the manner of His coming, as well as by means of direct communications when He came—a consciousness of the True Order of their being was afresh revived in them. And that sense of its purposes and obligations, which God had originally implanted in their spirits, as in the spirits of all His creatures, was renewed in their understanding and affections⁷.

Moreover, by means of the same individual ministry, He counteracted the divisive influences of evil: He

⁶ "The 'obedience of Christ' represents . . . the everlasting obedience of His nature to the law of right, and of love. Nay, if we will let our plummet to the bottom of this great sea, the Cross of Jesus represents and reveals the tremendous cross that is hidden in the bosom of God's love and life from eternity. . . . In such a way of obedience He makes a contribution of honour to the law He obeys, that will do more to enthrone it in man's reverence than all the desecrations of sin have done to pluck it down—more, too, than all conceivable punishments to make it felt, and keep it in respect."—Dr. Bushnell, *Vicarious Sacrifice*, part iii. chap. iv.

⁷ This purpose of the Redeeming Work is brought out more fully in chap. v.

overcame the power by which it separated men from one another, from those nearest to them as well as from all their fellow inheritors of being, when it separated them from God. In the regions outside the Divine Order whither they had gone, there is nothing but strife and separation, because those dwelling there are out of the reach of the attracting influence which binds together the members of His family, and which is the reason of their harmony and blessedness. There the isolating power of evil has full sway: its mutually repellant forces separate into selfs and parties those who were meant to be combined organically with one another in the great framework of existence. But that power was also striven with, and it was overcome, by the personal closeness of the Redeemer's approach to the apostates, and by the re-awakened consciousness of His affection. His drawing nigh to them broke up that selfishness through which the lost are severed from one another and divided. And in Him His redeemed ones were reunited after the pattern in conformity with which the universe was framed. Those placed nearest to each other feel first the influence of the new attracting bond, and it compacts and joins them together with all others, even to the remotest sharer in that life which is ever flowing from the Eternal Centre of their being^a. Divine love working in their

^a "Under the ruling influence of One Head that animates all the limbs, each helps and is the complement of the others (Eph. iv. 16). If the members are in a right union with their Head,

hearts, softening and healing their affections, constrains them to live no longer in narrow selfishness to themselves, but first of all to Him, and in Him to all their fellow heirs of life. In this way they are brought back into that consciousness of universal love and sympathy which was originally given them, and thence into the fulness of that immortal life which they at first shared with the unfallen.

Thus by His nearness to them individually, the Redeemer took off, one by one, from the apostates, the features of that lost condition into which they had fallen so disastrously. That which had been "decayed by the fraud and malice of the Devil, and by their own carnal will and frailness," He renewed in them. He changed them afresh into the Image wherein they were originally made, and He strengthened them therein. And all these purposes on their behalf were carried forward and perfected by means of that new Society which we also recognize as one of the distinctions of our human state, and of which He is the Head and Centre. Through it, and by its agen-

they must also be rightly united to each other; nor can they be united to each other, unless they are in a right union with their Head. The unity of the whole Body of Christ, is grounded on the unity of all believers with Christ, according to the blessing which our Lord calls down upon them in His high-priestly prayer, *'That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us'*" (Neander, *Gelegenheitschriften*, p. 80, quoted by Archd. Hare, *Miss. of Comf.* vol. ii. p. 945). Cp. Gladstone's *State in its Relations with the Church*, chap. ii. sects. 13, 14.

cies, He carries on His work in men's individual restoration, while He afresh compacts them together in their corporate relations, so that families and kingdoms are again brought and reinstated in the great Economy of Being⁹.

For these ends was the Church set up in addition to the common aboriginal forms of our union in households and communities. We are now speaking of it in its idea and intention; and thus regarded, we may say that it first compacts together in every locality the families which are there assembled. In its congregations they are combined by a fresh development of their capacities for associated life. And the local unions which are thus formed, are again further connected, through provinces and nations, till all mankind are embraced in the new Confederation. In this way the men who are living together in each generation are visibly united: all the spirits which are in course of individual healing by the personal nearness of the Redeemer to each one of them, are organically connected by the ties in which they are anew united by the Church. And then beyond earth, and far outpassing the limits of each single generation, it combines in its invisible department,

⁹ Against this view of the Church as one of the distinguishing peculiarities of our estate, it may be objected that we read of the "general assembly and church" of the unfallen (Heb. xii. 23). But the remarkable word *πανάγυρις* (Trench's *Synonyms of the N. T.*) here used, plainly betokens that the Ecclesia is in this instance, an assembly for festal gladness and rejoicing.

those whose earthly course is ended. By means of it, those who are now living upon earth, are connected with the past generations of the dead, and the vast aggregate which is thus formed is brought into renewed fellowship with the communities which abide eternally steadfast in the realms of the unfallen. And in all the Church's assemblies, gathered as they are by the Redeemer's appointment, and congregated in His presence, this fellowship is openly acknowledged. With angels and archangels and all the company of heaven, and also with the spirits of the just made perfect, men unitedly enjoy the privilege of intercourse with God: our community takes its place with those which abide before His Throne.

Such is the design and constitution of this Society of which our Redeemer is the Head¹. And through and by means of it, by its very existence and in all its ordinances, He testifies afresh to men unitedly, as in His personal nearness to each one He has

¹ "All the characteristics of the Church are preserved, its essential meaning is gathered up, wherever it has been manifested. So it is that this primeval and widely-spread society, universal in its extent and immemorial in its antiquity, may be seen in its completeness, as we look on our own National Church, and on even the least of its organic constituents. Surrounding, encompassing each of them, we may behold the archetypal form, which explains what is meant to be expressed individually, parochially, nationally, when we speak of our Church and Church profession. And therein we have the only standard by which our fulfilment of that profession can be accurately measured."—*Church Restoration: its Principles and Methods*, p. 44.

severally testified—that in Him they have been restored to their place in God's Family and Kingdom, and to an enjoyment of its privileges. His constant presence in the midst of the Church is an impressive sign and indication through which all are infallibly assured by Him that earth has been re-linked with heaven, and that men are again united with the other members of God's Kingdom. By means of it they know certainly, notwithstanding the disadvantages of their estate, and the doubts which the Evil Spirit is constantly suggesting—that there has been secured to them, through the devotion of Him Whom they affectionately look on as their Saviour, as secure and as advantageous a position in the universe as is held by any other members of God's family. And what their obligations are therein, and what are their relationships, are as clearly declared by its ordinances, and by the officers who have been appointed to administer them as well as to maintain a constant protest against the spirit and the acts in which those relationships and obligations have been broken².

² Besides serving as a witness of man's redemption, and carrying out its purposes in the healing of individual spirits, the Church, as Coleridge (*Church and State*, p. 138) has described it, is "the sustaining, correcting, befriending opposite of the 'world,' the compensating counterforce to the inherent and inevitable defects of the state," and, it may be added, of all human associations. Cp. Arnold *On the Church*, p. 151. This influence is wrought by "proposing more powerful motives to do good and avoid evil; by the general development and invigoration of the

Thus in its sacred places, and in its times of holy convocation, men are certified of God's unexcepted Lordship over all space and through all time. As the very existence of the Church, in which Christ is every where and always present, betokens their restoration into the Divine Kingdom, so the sacredness which they attribute to its institutions, is a further token that this Kingdom "ruleth over all." Every place and every object which has "Holiness to the Lord" inscribed on it, is a witness that He reigneth every where, and the dedicated portions of our earthly time show that, with "all things," and "every where," we must connect "always" in that solemn declaration. Such a declaration is not needed in the unfallen worlds where His authority is recognized loyally and lovingly. There are no temples therein, or any holy seasons, for all time and every place are there holy to the Lord. But the testimony is needed upon earth as the means of enforcing truths which are habitually, and as it were instinctively, recognized by all who have "kept their first estate." In this aspect should the Church's in-

human faculties; by removing the great obstructions to unity and peace in societies, caprice, self-sufficiency, arbitrary will, and predisposing the minds of men to submit to reason; and, we may add, by the importance which is given to peace as a distinct substantive object for which, independently of its results, and when considered merely as implying the absence of the opposite evils, much ought to be sacrificed and endured."—Gladstone, *ubi sup.* vol. ii. p. 176.

stitutions be primarily regarded ; and in this sense is the designation Holy attached to them³. Chiefly they are hallowed for the purpose of bearing witness to the Supreme Authority of that Rule which had been obscured by transgression : they declare most emphatically that earth in all its regions, and that time through its whole duration, are subject to God's Ownership, and to His Dominion.

Regarded in this aspect, they evidently forward one of the main ends for which the Church was instituted. Moreover they furnish centres where man may present his offerings from every region where his mind and hand have asserted their dominion. His willing oblation of his chief and most valued treasures is required for the purpose of reminding him that an entire devotion of himself

³ This is denoted by the word קדש (see Gesenius s. v.) and its equivalent (ἅγιος) in the Sept. and N. T. The primary meaning of both words implies "separation, and, so to speak, consecration and devotion to the service of Deity ; it ever lying in the word, as in the Latin 'sacer,' that this consecration may be ἀνάθημα, or ἀνάθεμα. But the thought lies very near, that what is set apart from the world and to God, should separate itself from the world's defilements, and should share in God's purity ; and, in this way, ἅγιος speedily acquires a moral significance" (Trench's *N. T. Synonyms*). Cp. August. *Quæst. in Levit.* 84. Thus *primarily* regarded as witnessing and representative, truer, deeper reverence is begotten towards sacred times and places, and more genuine respect towards sacred persons, than can ever arise from that misconception of sanctity which, so to speak, localizes God in them, and limits the purifying, strengthening influences which are perpetually, and in all places, coming forth from Him.

and his resources is essentially necessary to the maintenance of his redeemed position. And when such sacrifices are duly rendered—rendered, that is, in true and cordial unity with Him Who has ever observed the law of sacrifice in all His dealings with His creatures, but especially in that great Expiatory Act through which men have been restored into His Kingdom—their sense of communion with those to whom creation has united them is surely revived and deepened. In their fellowship with His sufferings, in their sympathy with the unutterable devotion manifested in His death, they become new creatures. And the Church is accomplishing its great purpose in enabling them to enter into our restored condition in spirit and in truth⁴.

⁴ The principle of our Eucharistic service, viz. that the worshipper being one with Christ, “incorporate in Him,” “offers and presents himself a living sacrifice,” is found in all sacrificial offerings, where they have not been perverted into mere instruments for appeasing a cruel and vindictive power. It was expressed (Freeman’s *Principles of Div. Serv.* vol. ii. pt. 2, chap. i. sect. 10) in the burnt offerings which, quite independent of the Mosaic ritual (Johnstone’s *Israel after the Flesh*, chap. v.); can be traced far back, even to the beginning of the world; in the sacrifice of the Passover (see Freeman, *ubi sup.* pp. 135—140); and it may also be found in all heathen religions where they have not been depraved into the service and adoration of infernal powers. See passages from Ernst von Lasaulx quoted in Abp. Thomson’s *Bampton Lectures*, p. 251. The offerer typified in his oblations his sympathy with, or rather his participation in, that self-sacrifice of God whereby man’s redeemed position has been secured to him; and such an act, with such an expression contained in it, was necessarily accompanied by thankfulness and ado-

For offering its sacrifices, special ordinances and forms of service were provided. And the celebration of these rituals has been maintained by an order of men who have been set apart and specially appointed for this purpose. Officiating in the name of the whole body, acting and acknowledged as its representatives, they express its consciousness, and present its offerings, and are signs and witnesses of the fellowship into which it is incorporated. It may be, that in the companies of the unfallen there are some to whom similar offices have been entrusted. Those who are distinguished by eminent fervour and devotedness, the "elders," the "living ones," the ever-burning spirits who are "before the throne," may also express in the name of their fellows, as an earthly priesthood does, those emotions of love and purposes of self-devotion which are common to them all. Amongst men, however, and in the office of their representatives, there is another office of the priesthood suited to our circumstances which is not needed in the case of the unfallen. Besides officiating in their brethren's place and name, they are

ration. In other words, a Eucharistic character essentially belonged to every sacrifice whenever it was duly and thoughtfully celebrated. And this service would necessarily become the distinctive feature of all united worship wherever it was acceptably presented, as it ever has been in the Liturgies of the ancient Churches of Christendom (Renaudot's *Lit. Orient. Coll. passim*); and as it is unquestionably the distinctive feature of our own (Freeman, *ubi sup.* chap. iv.).

appointed to declare and symbolize the special calling of every one of their associates : they are consecrated and holy in token of the restored holiness and consecration of their fellows. In their sacerdotal character they are appointed to bear witness to that redemption in and through which men may claim the privileges which belong to the members of the heavenly kingdom, and may come into the inner sanctuary, even into the very presence of the Supreme. The institution was in fact meant to be a sign and testimony of the great purpose for which the Church itself is instituted, while it also keeps distinctly and impressively in view the highest character in which creatures can come before their Maker, and fulfil the services to which He has appointed them⁵.

Moreover, in keeping up its testimony of the Supremacy of God, and of the need of self-devotion in His service, the Church enters into directly

⁵ There are some excellent remarks on the "incidental notices" of Scripture respecting the institution of the priesthood, and the ordinances of the Church as they existed in the earliest times, given in Blunt's *Undesigned Coincidences*, &c., pp. 1—30. Cp. Lightfoot, *Epist. to Philipians*, pp. 179—267. In all the services which were then ordained the presentation of a sacrifice appears to have been essential, as it still remains the distinctive feature of Christian worship. Cp. Gladstone, *ubi sup.* vol. i. p. 133. In its principle and chief significance we have the "whole burnt offering" perpetuated in our Eucharistic service; as the "trespass offering" is presented in the "sacrifices of righteousness," and the "peace offering" in the "sacrifices of thanksgiving;" wherein we express our obligations, and the emotions of our gratitude. Cp. Maurice, *Lect. on Epist. to Heb.* p. 94.

aggressive conflict with the darkness and corruption which the world's spirit has originated. Rectifying its disorders, resisting its influences of levity and falsehood, and alleviating the sorrows which are caused by them; neutralizing all its powers of evil in their manifold developments; as light illumining the world's darkness, as salt and leaven counter-acting its corruption—in all these ways must the work of the Church also be accomplished amongst the families, the provinces, and kingdoms that are combined by it*. Thus thoroughly working through all

* In its attachment to the sensual, "the lust of the flesh;" and to the visible, "the lust of the eye;" and to the transitory, "the pride of life;" in contrast with love to those spiritual and abiding objects on which faith is fastened, the world (κόσμος, cp. Aug. *Tract in Joann. Evang.* cap. ii. 11) is distinguished from the Church (ἐκκλησία), which is here regarded as embracing those who have not only been called out of and away from it, but who have fulfilled that summons and vocation. Of this κόσμος, the αἰών, "the age," "the time," is the genius or spirit; as Bengel (quoted by Abp. Trench, *Synon. of N. T.*) has well remarked, where he says, "Αἰών et κόσμος differunt. Ille hunc regit, et quasi informat: κόσμος est quiddam exterius, αἰών subtilius. Tempus (=αἰών) dicitur non solum physice, sed etiam moraliter, connotatâ qualitate hominum in eo viventium; et sic αἰών dicit longam temporum seriem, ubi ætas mala malam ætatem excipit." Against this "spirit of the age," "der Zeitgeist," no living writer has uttered more heroic protests than Dr. Newman. Readers of his earlier works will at once recall many passages in vols. iii. and iv. of his *Parochial Sermons*, and in his *Sermons for the Day* in illustration of this statement. But like declarations and protests, and as nobly uttered, occur also in his later works (e. g. in his Lect. viii. *On Anglican Difficulties*, and in his *Apologia*, pp. 376—387); and when read with a larger, deeper,

the space which it encompasses, and pervading with a life and health-giving influence the ground on which it is established, then spreading itself in like manner over that which is yet unoccupied, this Divine Society, which is nothing else than the manifestation of the Kingdom of Heaven amongst men—must enlarge, and every where extend itself, till the earthly powers of hell are perfectly subdued, and the spirits which are ruled by them become obedient to God.

The working of these influences, and their intensity, are strengthened by the help and sympathy which each member of this association communicates to every other, so that while they move through their appointed spheres of service, and fulfil their several relations, each one of them is aided and confirmed by this mutual intercourse, in his adoration and obedience. In unfallen communities, the individual godliness of each spirit, as it is shown in his zeal and self-devotion, is deepened by his knowledge that the same consciousness is felt by every other member of his fellowship. And this law, which is involved in the aboriginal constitution of moral natures—and which we have already recognized as an agency of the highest moment for their good—is witnessed afresh in the Church's constitution. Its associations perfect the sacrifices which its members

and, it *must* be added, with a wiser interpretation than his own, they wonderfully strengthen those who are yet abiding on that true Church ground, which, alas! he seems to have abandoned.

have individually and separately offered in their personal intercourse with God as He comes near to them in Christ. The self-renunciation of each is confirmed by his sympathy with the same act on the part of his brethren in the sacred congregation, and by the consciousness of his union with the unseen portion of the Divine Kingdom. In the spirit of those who meet in the heavenly assemblies, he is enabled to "offer and present himself, his soul and body, to be a reasonable, holy, and living sacrifice," and he is qualified and helped to "do all such good works as have been prepared for him to walk in." Thus does every one who understands and truly values his position in the Church, accept his appointed place with its connected relationships and duties, discharging the obligations which there rest on him, just as every unfallen being does, and acknowledging himself to have been called for that very end. In that place where he has been incorporated in the company of God's faithful people, he fulfils the work which must be regarded as especially his own. He is constantly reminded by the nature of the Church's constitution, as well as by the Acts which he habitually celebrates in its assemblies, that his "vocation and ministry" has been Divinely chosen and ordained. His presence in the congregation as a sacrificer, is an acknowledgment of this fact before his brethren, and it is also an application for their help in fulfilling the offices assigned to him, besides being the means of conveying through his own sympathy, strength to

every one with whom he there finds himself connected⁷.

With this design, likewise, were its outward and visible ordinances established in the Church, and the ritual celebrated in it was instituted with the same intention. And, used in subservience to these great purposes, special influences from the Holy Spirit are conveyed through these appointments. Over and above the bestowments which every man, in his habitual intercourse with God in Christ, receives from this Person of the Godhead, and which are larger than He gives elsewhere, in proportion to our larger needs—peculiar vitality flows from Him, through these sacred ordinances, and they are used as additional means of the grace which He bestows. The soul's life is supernaturally quickened by them, and in the same way its knowledge is enlarged. As if by a special heightening of man's faculties, and by a removal also of obstacles from their free effective exercise, the whole vision which the Church opens out before men is made clearer by the Spirit, through these agencies employed by Him : it becomes more

⁷ It is worth observing that the most explicit statements of our functional duties, assigning to each member of the Church his special "vocation and ministry," as an integral part of the body (Rom. xii. 4, 5. 1 Cor. xii. Eph. iv.), or as a "living stone" of the spiritual building (1 Pet. ii. 5), not only immediately follow, but flow out from, the deepest and most comprehensive statements of the Divine Order, and of the Wisdom and Love of God in its administration.

luminous and impressive in the regards of every one by whom it is beheld. Moreover, each member of the body is through the same means aided in those services which he acknowledges have devolved on him. Special gifts of counsel, of power and sympathy, are thus bestowed upon every one for the discharge of the functions which belong to him in the sacred fellowship, for the accomplishment of the good works which "God has there prepared for him to walk in⁸."

We thus see how the Church enables men in their united, as well as in their individual capacities, to

* It necessarily follows from the preceding statements, that the ordinances of the Church must be regarded as channels of celestial grace. They must be so regarded ; (1) because they represent our world as having been brought back into the Divine Kingdom, and therefore claim every *authentic* institution in it as serving the purpose which must be ascribed to all the circumstances wherewith those sons of God who are still dwelling in His presence, have been surrounded. And (2) because the Church institutions, as supplementary to the aboriginal constitution of existence, being in their very nature remedial, must be looked on as supplying special outpourings of life for man's cure and restoration. Here, again, the separate passages from Scripture which bear on the subject, cannot be appreciated unless they are read in the light flowing from this fact. And, accordingly, it is in the Catholic, as distinguished from the *Sectarian* (whether laxly or superstitiously *Sectarian*), writers on the Church—in the works of such men as Augustine, Anselm, Luther, Hooker, and Julius Charles Hare, that we find the doctrine of "sacramental grace" wisely stated, as it rises from their great conception of the Divine Society as a remedial institution, built on the Apostles and Prophets, but resting, as on its "chief corner-stone," upon the Person and Work of the Son of God.

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take their place among the celestial communities. And, contemplating it now on its earthly side, we also perceive that from this consecrated source of vitality and power, influences flow, and that in this scene faculties are acquired, which are meant to be developed in the life of households and communities, in the affairs of states and kingdoms, and indeed in every sphere of thought and of activity into which men have been summoned.

Yes, those habits of power and self-devotedness, those widely-embracing affections, and that overcoming energy of will, which are cultivated in our Church assemblies—are to be developed in the other previously existing forms of spiritual association, and in the duties which are therein enjoined. Just as in the celestial world, from that knowledge of God which there is universal, and from that trustful recognition of Him which every unfallen spirit feels, and in which he confirms every other with whom he is associated—life and power flow forth for the discharge of its appointed tasks, for the accomplishment of its ordained relations; so have the same ends been fulfilled on earth through men's Church relationships, in their temples and holy seasons, in their sacred assemblies and services. While they remind every human being of his union through Christ with the Eternal, and in Him with all the fatherhoods and kingdoms of His realm—devout affections towards God, the loyal surrender of his will and his affections, are also cherished by

these consecrated ordinances; and faculties and powers, with the highest motives for faithfully employing them, are hence conveyed that men may fill out and worthily accomplish their appointed parts in each several sphere of duty to which they have been summoned⁹.

In thus regarding the Church's relations to the ordinary paths of human life and activity, as well as those in which it stands towards the upper world—we gain some insight into one of the chief distinctions of that special economy by means of which men are enabled, amidst the darkness which evil has brought on them, and notwithstanding the deadness of faculty which has followed—to see and realize their actual position in the universe; through which, also, they are helped to live in conformity therewith, and are trained to enter upon the higher positions for which they were originally destined. Through that clear, impressive manifestation of God in the Person of the Mediator, which is so adapted to their needs; through the influences which His Love and Grace exert on their affections, prompting them to the acts of sacrifice wherein they are conformed to that true pattern of existence which they behold in Him; through the institutions also, and services which remind them of their several vocations, and which are ever bearing an emphatic testimony to the Divine Supremacy in the midst of

⁹ Cp. chap. iv. sect. 3.

them; and, still further, through the vitality and strength which the Holy Spirit specially conveys through all these agencies—they have been provided with an economy which is adapted to their changed condition. The entire dispensation which these provisions, in connexion with the original circumstances of man's estate, have constituted, is perfectly suited for his secure probation, and also for his progress through those paths of immortal life into which he has been summoned. As the scene and framework for the discipline of enfeebled and perverted natures, and as channels for the outflowing of that Divine Life which is ever emanating from the Third Person of the Godhead, and through which the energies of all the unfallen members of the universe are sustained in their efficiency—the ordinances of this supernatural economy minister grace and virtue to human souls; and He who framed it has been always present, that it might be disposed and ruled in constant adaptation to the movements of men's history, as their generations have succeeded one another upon earth¹.

In this view does the Order in and through which human life, notwithstanding its disturbed circum-

¹ Is there not a retrospective, as well as predictive and promissory, significance in the declaration "I am," not "I will be," "with you always" (πάσας τὰς ἡμέρας) "unto the end of the world"? (Matt. xxviii. 20.) Cp. John viii. 58, and Exod. ii. 14; and see Bishop Bull's *Defensio Fidei Nicænæ*, sect. i. Cp. also *Christophany*, by G. B. Kidd (Lond. 1852).

stances, may be passed accordantly with that pattern of existence which was every where established at the beginning—rise up before our view. And the man who looks upon it as it has been thus revealed, who realizes his place amidst its ordinances, who accepts its testimony and conforms himself to its appointments, is living in true fellowship with those who have maintained their first estate. In spirit and habit he is one with them; and he is holding converse with them too, though at present this intercourse is indirect and broken, and going forward through a veil which the senses cannot pierce.

Amongst the members of each generation, as they take their place one after another upon earth, these purposes are carried forward. And they are continued in that state where the departed generations which are also comprehended in the Church's Fellowship, are now abiding². In the communion with them of the living, and in their intercourse also among themselves, the same restoring work is also in progress of fulfilment. By what method man would have moved on to the next scene of his existence if he had remained amongst the unfallen, can only be conjectured. It is probable that, as is the case with all

² For a "view of the Intermediate State, as it appears in the O. and N. T., in the Apocryphal Books, in heathen authors, and in the Greek and Latin Fathers," see a remarkable book which was justly characterized by Bishop Horsley as "a work of various erudition and of deep research," of which the above quotation is in part the title, called "*Olam Hancshamoth*," by G. Bennet (Carlisle, 1800).

loyal and obedient spirits, the change would have occurred by means of what may be called a natural translation into the superior community next in the scale of being above our own. But from the time of his apostasy it was appointed that, after his life on earth has ended, he should pass into another which may be called a supplementary condition of existence, and should there remain until the course of the world has closed, when all the generations of mankind will go forward with the Redeemer to enter together on the higher estate for which they have been prepared by Him. Yes, if the original perfection of our nature had continued, all men would doubtless have gone at once, in accordance with the fundamental ordinances which, as we have seen, govern all intelligent existence—at once, and without any intermediate step, would they then have gone to the next superior station in the universe. Duly qualified to join it, they would on departing hence have been immediately transferred into that society which is next above their own in position and attainments. But in the new and anomalous circumstances of mankind, this supplementary condition was necessary for the purposes of our individual, and also of our corporate and social, restoration. For this end accordingly it was appointed. And, besides uniting in firmer bonds the members of living generations, the Church by this means binds together all who have ever dwelt on earth, by assembling them in that separate state where they

must abide until the consummation of this world's affairs, and where they may have intercourse with one another, as well as with those who have succeeded them in their position upon earth.

In this state, then, all human generations, save that which remains last to inherit the wisdom and experience of its predecessors, and to witness the final development of the Divine purposes amongst mankind, will dwell in a condition of immaterial existence, freed from the sensible hindrances which now obstruct our perfect interchange of knowledge, and our free communication of thought and of intelligence. And by means of this association, the fragmentary portions of each man's knowledge and observation will be so combined as that every one may at length have set before him that complete exhibition which earth's finished history will furnish, respecting God's administration of this portion of the universe. Through the successive additions to its knowledge which will be made by each fresh occupant of that abode when he goes into it, there will, in the closing era of terrestrial affairs, be diffused throughout its vast community that same full and comprehensive acquaintance with the workings of the Divine government and the significance of the events that have transpired in it—which has been attained by those last occupants of earth who shall inherit all the wisdom and experience of the generations which they have succeeded. The full meaning of the economy under which he was here placed will

thus be disclosed to every individual; and, with the quickened and then unobstructed faculty of a spirit for the contemplation of spiritual truth, each one will understand the real meaning and intention of all the ordinances of heaven as they bear on the immortal relations between creatures and their Lord^s.

Then, and thus, the complete purport and intention of all the arrangements of the Economy of Restoration will be seen and understood. And it may be, that some will then have made known to them for the first time the principles of the system under which for a brief space they had been living. Others may in like manner receive a just interpretation of those obscure and defective symbols by means of which, however, they had even in their ignorance a substantial hold of the real terms of their existence. And others, who had obtained during their mortal term of life an intelligent, although in some respects clouded and obscure, perception of their real position

* "Puto enim quod sancti quique discedentes de hac vita permanebunt in loco aliquo in terra posito, quem Paradisum dicit Scriptura Divina, velut in quodam eruditionis loco, et, ut ita dixerim, auditorio vel schola animarum, in quo de omnibus his quæ in terris viderant, doceantur; indicia quoque quædam accipiant etiam de consequentibus et futuris, sicut in hac quoque vita positi indicia quædam futurorum, licet per speculum et ænigmata, tamen ex aliqua parte conceperant, quæ manifestius et lucidius sanctis in suis et locis et temporibus revelantur. . . ."
—Origen, *De Principiis* (Interpr. Ruff.), lib. ii. c. xi. "Cum transactione mundi reserabuntur regna cælorum.—Tertullian, *De Anima*, cap. lv. "They without us cannot be made perfect."—Heb. xi. 40. See Alford, *in loc.* and Cp. Heb. xii. 23.

with its connexions and relationships, will there receive clearer and profounder views of the far-extended working of the dispensation, which before they might have regarded solely in its relations to themselves and to the community in which they lived. In this manner the principles, the ordinances and procedures which actually govern our existence, and make our earthly estate what in reality it is—will be plainly manifested to all who enter into this supplementary intermediate condition⁴. And the

⁴ It has been justly asked, "Is the existence of this state brought out with due clearness, and in the prominence which should be given to it? And does not a mistaken fear of approaching in this matter to Romish error, bereave the Church of much light in her past history, and her members of much rich consolation which rightly belongs to them?" It should not, for, as Bishop Bull (*Works*, vol. i. p. 70) remarks, "This doctrine of the middle state, so far from being Popery, is directly the contrary, since it was the Popish convention at Florence that *first* boldly defined *against the sense of the primitive Christians*,—'That those souls which having contracted the blemish of sin, are either in their bodies or out of them purged from it, do presently go into heaven, and there clearly behold God Himself, one God in Three Persons as He is'!" Our Lord's ministry in this invisible abode, this hidden part of our Church society, is plainly declared in 1 Pet. iii. 19 (see Bishop Horsley *in loc.*) and in Rev. i. 18. Moreover He openly manifested His rule over it by summoning back three of its occupants to the earthly condition which they had just left. Some interesting remarks on this subject will be found in Bishop Bull's *Discourses* (*Works*, vol. i. pp. 23—82); in Calvin's *Psychopannychia*, "quâ refellitur quorundam imperitorum error qui animas post mortem usque ad ultimum judicium dormire putant;" in Huntingford's *Testimonies to Intermediate State*, &c. (Lond. 1829); in Copland's *Mortal Life*

knowledge which is thus conveyed, will stand forth in perspicuity and power to beings who have been released from material encumbrances, and who will therefore be vividly cognizant of spiritual principles, as embodied spirits cannot be, so that their perception of it will be as intense and unquestioned as their own consciousness of being.

The purposes of our Church Society which are accomplished in that part of it, will, as the foregoing description of them implies, become less urgent with the lapse of mortal years. In the progressive advancement of humanity, more and more of them will be accomplished here, and a shorter period will be therefore needed for their complete fulfilment in that condition. The Redeemer's purpose will here gradually rise with increased distinctness to human view from amidst the misconceptions which have gathered round it: the final consummate form of its manifestation will be gradually diffused, and be extended amongst all the families of men. That perfect disclosure of the moral significance of this stage of being, which may be regarded as the chief purpose of the supplementary abode of mortal natures, will, in the progress of time, be attained in this present earthly state. And so also, in our deepening acquaintance with the subtler agencies of the material universe, much of that physical preparation for an advanced

(Lond. 1834); and in Dr. Maywahlen's remarkable work, entitled *Der Tod, das Todtenreich, und der Zustand, &c.* (Berlin, 1854).

position, which has been spoken of, may be acquired. Now, by his unaided efforts, man is evidently advancing nearer to the boundaries which separate his grosser from more refined and illustrious forms of being. And while in this manner he is acquiring familiarity with states of existence, and with modes of operation on which, if disembodied, he might look at once without peril or difficulty—we perceive a terrestrial process going on analogous with that which may be regarded as amongst the most important purposes of his immaterial abode⁵.

⁵ With respect to our knowledge of man's history, the above expectation appears to be in course of speedy accomplishment. No generation before ours has ever seen the generations preceding it in such distinctness as we behold our predecessors. And the same process of reproduction, by means of learned travel, by excavations, &c., and through the representation of ancient monuments by photography—is still going forward. Our "old experience," with its accumulation of materials, is already nearly reaching that "high prophetic strain" which has been reached long since amongst those who have learned the occurrences of the past from men who have actually taken part in them. And with respect to the character of our future knowledge respecting the constitution of nature and its laws, we need only recall the words with which Humboldt concludes his grand survey of physical science in its several departments, when he says that "the creation of new organs or instruments of observation is augmenting the intellectual, and often also the physical, powers of man, so that forces . . . which still escape the cognizance of our senses, will one day become known to us; and, called into the service of man, and awakened by him to a higher degree of activity," will become the means through which "the subjection of the different domains of nature, and the more vivid understanding of the Universe as a Whole, will be brought continually nearer."—*Kosmos* (E. T.), vol. ii. p. 359.

If, in short, we bear in mind that this abode constitutes, along with our present embodied state of being, one world; and that the two are, in truth, but different regions of the one realm wherein the Mediator's purposes are being carried out—we shall at once perceive how the processes, simultaneously advancing in both of them, are related to one another. This is that department of His kingdom in which the Divine purposes are first gradually developed in the progress of human history; while the light which may be here revealed is instantly propagated through that other, until it has been diffused universally, and with what may be spoken of as uniform intensity. Throughout that portion of His realm a communication is instantly made of the last steps in the development of the Supreme design which have been witnessed upon earth; while, again, means are put into the possession of the world's occupants, as soon as they pass into the unseen state, which will enable them to obtain the final conclusions and highest advantages of man's terrestrial research. Hence, while, in respect of all that is merely instrumental and subservient to the end of life, they may at once be carried to the ultimate point of mundane advancement, they only gradually receive those accessions of the highest knowledge which are communicated first to those who are still in the flesh, and which will not therefore be fully possessed by them until the history of earth has closed.

Our view of the Church is, therefore, imperfect,

unless we think of its relation with that contemporaneous and connected scene which is constantly receiving the occupants of earth, the members of each mortal generation. All the brief pathways of human beings, wherever we may trace them, are seen converging towards that general assembly of disembodied souls. And every mortal life, whenever, and in whatever scene it may be passed—can only be fully understood when it is regarded in the light which is cast upon it by this fact. This is saying, in other words, that our mundane is only a part of our mortal duration. Nor will this terminate until each man has passed a long season in a far wider than the terrestrial community, where, rejoined in the lapse of ages by the members of all succeeding generations until the last, he will at once participate in the highest intellectual perceptions, while he gradually obtains that full acquaintance with the Redeeming Dispensation which, along with those perceptions, will constitute the inheritance of the latest generations upon earth⁶.

⁶ It may indeed be after many mortal ages that these grand attainments will be reached. Yet there is reason to believe that even such a period will appear comparatively brief in that supplementary abode. For the spirit, separated from the body and from terrestrial scenes, must have very different notions of time from those by which it was previously governed. Beings whose concern with the external earth and heavens has altogether ceased, cannot measure duration into centuries and years, but must have a calendar essentially unlike that which is now employed by man. (Cp. *Physical Theory of Another Life*, chap. ii.)

Nor should it be forgotten that while those departed members of man's Church Fellowship are learning, from their intercourse with one another, and from their observation of the course of man's affairs—the true order and constitution of their being, the members of each generation who are still abiding in the flesh, are helped by a consciousness of their sympathy, and by a remembrance of their example. After the transfiguring influence of death has passed over those departed ones, and they are released from the infirmities which marked them through their earthly course, they may thus mightily help those still living upon earth, who have succeeded them in their life of toil and of endurance'. In this way may they work amongst the yet embodied members of their fellow-

Not merely is it conceivable, but from analogy it is probable, that disembodied finite spirits, like their Infinite Creator, are conscious of a thousand years, as we are of a single day. And thus intervals which at present appear of well-nigh interminable length, may be almost wholly unnoticed in a scene where, possibly, centuries pass away like hours ; so that though many mortal ages may elapse before the consummating period (*transactio mundi*) when the purposes of the intermediate world will be completed, that duration may seem unspeakably brief to the souls which are therein, and to all who shall hereafter join their mysterious community. Cp. Delitzsch, *Biblische Psychologie*, b. vi. sect. 6.

' This fact of our communion in the Church with the unfallen, as well as with the "perfected spirits of just men," is implied in our view of it as the place where we specially realize the fact of man's restoration through Christ into the Divine Kingdom. The numerous Scripture passages (Bailey's *Liturgy compared with the Bible*, p. 341) which speak of this communion, cannot be duly

ship, and by these means also will the Church's purposes in this mortal state, advance to their completion.

With the introduction of this Society, which is administered in both parts of it by the Redeemer, and is throughout connected with His ministrations to men individually—all the arrangements of His intervention were completed. Means and agencies for perfectly remedying the mischief caused by the fraud and malice of the Evil Spirit, were brought into effective operation. Without departing in any instance from His original design, God has thus enabled us, notwithstanding that derangement of our nature and circumstances which was occasioned by the apostasy of the earliest members of our race, to fulfil all His purposes in our creation. In an exercise of His Power and Wisdom which, even more than the act that first brought creation into being, makes those attributes impressive in our regards, which brings Him nearer to our affections, and gives Him deeper claims upon our reverence—agencies have been furnished whereby the anomalies of the human condition are, in fact, perfectly abolished*.

appreciated unless we read them in the light of that great disclosure of the Church's end and purpose. How false views of it begat the Polytheism into which, even in the sacred precincts, it has been corrupted and depraved, is shown by Origen (*Contra Celsum*, viii. 416), where he explains the relation of the true to the corrupted form of this great principle.

* In considering the perturbations of the solar system, and

And His original design of establishing a system of means the most effective possible for securing the blessed development and progress of immortal natures, has been again completely realized in every department of human life. The creatures whose probation had been interfered with, have been furnished afresh with such helps and motives in their advancing course, that they have in fact been virtually replaced in their primary condition of existence. Man's knowledge has been so enlarged that he has a clearer view of his rule of life, with more detailed and vivid prospects of the results of conformity to it, and of disobedience. He has such urgent motives in the present, and inducements so attractive in the future, that he really occupies again

the compensating forces which secure it from derangement, the astronomer is brought into nearer communion with the wisdom which is ever his theme of praise, than when he is thinking of its simpler form and laws. And his feeling in this instance just represents our own when, after looking on the grandeur and benignity of the Universal Order, we witness the origination, out of its own working, of a disturbing agency tending to its derangement; and afterwards connect therewith the other supplementary provisions which, almost coeval with the original state of man, were established for its rectification and security. In them we behold the attributes of the Supreme Author of our being, in a manifestation that is especially vivid and impressive; we feel that He is nearer to us therein, and that we have a fuller insight into His character and will. And it is thus, accordingly, that St. Paul speaks of Christ as being in His mediatorial office emphatically "the Power of God, and the Wisdom of God" (1 Cor. i. 24); and describes the Gospel as "His power unto salvation" (Rom. i. 16). See Alford and Jowett, *in loc.*

the position which he had lost, and is raised into condition as advantageous as that in which he was originally placed, for attaining those heights of dignity and happiness which were then put within his prospect. It is true indeed that he is now encompassed with greater difficulties than those which at first surrounded him, but then his motives to effort and endurance beneath those difficulties are also greater : having now a more arduous work before him, he is furnished with more helpful and more inspiring means for its accomplishment.

Hence every observer, who is thoughtful and well-informed, looking upon our world in the place which it now occupies amongst those communities which the first part of the heavenly revelation has disclosed to him—perceives no reason for thinking that the symmetry of the Universal Order has here been marred, or its fixedness disturbed. If the peculiarities of man's position bring out into fuller prominence the original terms of immortal being, they do not present the human community as an anomaly amidst other orders. But still harmoniously amongst its kindred tribes, if specially distinguished in the midst of them, the human sphere is seen revolving as of old around the Great Centre of existence.

Thus has our earthly economy existed, and thus has it been recognized by men of true insight, from the beginning. And so regarded, we shall see that it has been developed into fuller significance and more majestic proportions as its history has gone

forward. Like the other communities of the Divine Order whose progress has been advancing through the same duration, the course of man has constantly brought into clearer and more impressive revelation, the power, the grace and wisdom, and the yearning love for the welfare of all His creatures, which are the highest distinctions of the Divine Nature, and which have moved God in all the works which He has carried forward⁹. Wherever we survey the great procession of immortals going forward in their ever-ascending career of bliss and honour, to the places which they have now attained, we see the laws of the Heavenly Order more fully developed, as the consequences of disobeying them also give forth more emphatic and impressive admonitions. Such conclusions are indeed forced upon our notice wherever our attention is directed. But they

⁹ In illustration of this statement, we may here recall the beautiful language of Mr. Oxenham at the close of the *Introduction* to his *Catholic Doctrine of the Atonement*. "Truth indeed," he says, "like Him whose voice she is, is one and indivisible, and knows, 'in her deep self,' nothing of 'transient form.' Yet the shadow varies, though the substance cannot change; the earthly reflection grows from age to age, but 'the Word of the Lord endureth for ever in heaven.' . . . One by one, in their fulness and their detail, the manifold glories of God's revelation were to dawn on the Church's inner apprehension, and become part of her organic life, as the stars are painted one by one on the darkening azure of the sunset sky. There can be no stint to her growing knowledge, no stay in the kindling paths of her Divine illumination, till the fires of Pentecost are quenched in the brightness of the everlasting sunshine."

appear to be especially remarkable in our own history, and for us those conclusions are especially useful and instructive¹.

Here, therefore, they claim our next consideration. We have seen the form in which the Divine Economy has been developed upon earth, the nature of its provisions for men's needs, and the characteristics which distinguish it. And now we shall endeavour to take a comprehensive survey of its history, viewed in reference to the Order in which it has been incorporated, and this we shall do with the purpose of setting forth the laws of its effective working, and the conditions which must be kept in mind in order that its benignant intentions may be successfully fulfilled.

¹ What indeed is the history of the Church, when it is wisely written, but the history of this development? Its earliest pages are in the Bible, and the others we shall find in records that have been penned by men who were one in spirit with the inspired writers, though not endowed with their special gifts.

CHAPTER IV.

LAWS OF THE RESTORING DISPENSATION: THEIR DEVELOPMENT IN HISTORY.

THE conclusions to which our attention is now directed, are drawn from the course of human history when it is contemplated with reference to the Economy we have been describing. If we bear in mind the provisions of this Economy, and the foundation which they rest upon, we shall see that men's deviations therefrom have taught certain important lessons respecting the inner character of our supernatural institutions, and we shall hence obtain admonitions in conforming to them, which may be very profitably used for our guidance and instruction.

Such a comparison, which is unneeded in surveying the history of those communities where the Divine type of immortal life is perfectly embodied, has always been in the view of those holy prophets who have been raised up for man's special instruction "ever since the world began¹." The inferences

¹ God has spoken "by the mouth of His holy prophets, which have been since the world began," Luke i. 70. Cp. Eph. iv. 11 (see Bp. Ellicott, *in loc.* and his references). Language can

which they have thence obtained, and the lessons which those inferences furnish, have been fully recorded in Holy Scripture. Besides unfolding the nature of the Universal Order, and the form of its manifestation upon earth, the writers of the Holy Volume supply us with instructive commentaries on those departures from that Order which have taken place in man's history from the beginning. And their lessons read and meditated on, and then developed, by others kindred in spirit with them, are appointed for man's guidance in addition to the original unfoldings of the Revealing Word. In constantly enlarging disclosures, the ministry of such men has brought out the nature of the celestial dispensation, and its laws, in the amplest significance². And whereas it was at first set forth only

hardly be more explicit in an assurance that the office of the prophet, i. e. of the interpreter of God's mind and will (ὁ τῶν μεγάλων ἐνόπτῃς καὶ ἐξηγητὴς μυστηρίων; Greg. Naz. quoted in Art. *Proph.* Bib. Dict.), is an essential part of the Church's constitution.

² The Holy Scriptures always contemplate man as living in a Society which has been founded on the Redeeming Dispensation. Sometimes its writers, informed by the Revealing Word, declare truths which were not previously known; but, for the most part, under the influence of the Inspiring Spirit, they simply bring into fuller manifestation and development, truths which had already been disclosed (Cp. Archdeacon Lee's *Inspiration of Holy Scripture*, p. 39, and Coleridge's *Confessions*, &c. p. 94). Moreover, they declare that the same Inspiring Spirit will continue to work on those who are seeking a deeper acquaintance with the mind of God, and an enlarged knowledge of His ways.— See Appendix, Note D.

in outline, and in its fundamental principles, now, in the agencies that have been used in its fulfilment, in the tokens of the Redeemer's constant care in its administration, in the living illustrations which have been given of its laws and maxims, in these ways, and by means also of occasional glimpses into the history of the communities amidst which its course has been advancing—we, who are present in this latter stage of its progress, can see the Redeeming Dispensation in gloriously enlarged, if not in plenary significance. In every part of it, and in all its applications, it now stands out in full development; so that, if it be true that in the heightening complexity of human affairs there is an unprecedented stress and urgency in our difficulties, it is also true that we better understand the instruments furnished for our guidance, and that more power is flowing out from them for an effective accomplishment of the work which has been appointed for our age and generation³.

³ In connexion with these remarks, we may recall the memorable words of Lord Bacon, *De Augmen. Scient.* lib. i.: "Antiquitas eam meretur reverentiam, ut homines aliquamdiu gradum sistere, et supra eam stare debeant, atque undequaque circumspicere quæ sit via optima. . . . Sane ut verum dicamus, 'Antiquitas sæculi juventus mundi.' Nostra profecto sunt antiqua tempora cum mundus jam senuerit; non ea quæ computantur ordine retrogrado initium sumendo a sæculo nostro." Yes, the present age is the maturity of man's existence; and from the immense "body of precedents" in his view, he can now gather inferences which may have all the force of those super-

It is only with inferences which may be serviceable in this manner, and from which instructive and quickening influences may be derived—that we are here concerned. Many others will suggest themselves in our review, but we shall confine our attention to those by which men may be “thoroughly furnished for those good works” that are prepared for them in this period of our history.

I. And we may name, as the first of such inferences, that is, in other words, as the first condition of the effectual working of the Remedial Dispensation—a trustful reception of the knowledge which has been given respecting it, and a cordial and earnest use of its provisions. Its connexion with the general Economy of the Universe, the manner in which it has been thence developed, with the peculiarities of its development—have been made known. “God hath set the world,” as it has been thus constituted, “in man’s heart.” The image of our terrestrial system of existence in its connexion with the entire

natural manifestations which were needed in the infancy of his being, when his accumulation of facts was small, and the conclusions drawn from them were proportionally uninfluential. From this point of view we may see the course which has been adopted in the “education of the world ;” the true nature of our dependence on antiquity is understood ; and we may even obtain a Christian interpretation of Auguste Comte’s *Philosophy*, and perceive the genuine meaning of the three successive stages through which, he says, the human mind has necessarily passed in its contemplations and researches.

Economy of which it forms a part, has been reflected on men's spirits⁴. And, though no one can "find out the work that God maketh, from the beginning to the end," yet its main outline, and its chief provisions, can be discerned. Every individual, and every community may clearly apprehend all the great features of their place in the Divine Order, with the purpose of the institutions which are therein appointed for their welfare, and the nature of the obligations which they have been required to fulfil.

They have been made known through the Church's ordinances and records, and by direct communications from the Redeemer. Through the agency of the prophetic order, in clearest declarations of His mind and will, when He signally interposed in the affairs of states and households, and, still more remarkably, in the "signs and wonders" which have specially betokened His presence—in these ways, the relations of the human family with the invisible world, and the laws of man's life therein, have been impressively set before the apprehensions of every one who was willing to be instructed. And for the accomplishment of its purposes, it has been ever needful that this revelation should be accepted through a cordial exercise of trust in those

⁴ Cp. chap. i. p. 39. The above interpretation of Eccles. iii. 11 is given by Lord Bacon. (Cp. Delitzsch, *Biblische Psychologie*, b. i. sect. i.) For another explanation of the passage see Preston's *Ecclesiastes*.

by whom trust might be lawfully demanded⁵. This is absolutely needful for the fulfilment of the ends on account of which the Redeeming Dispensation was established. In order that each one may discharge the requirements that are laid on him, his position must, in the first place, be intelligently realized. He must look around him with a divinely instructed and far-seeing eye, as he moves through his immortal fellowship, and strives to fulfil the duties which are therein prepared for him to walk in. He must keep in view that archetypal form of existence which the first part of the Revealing message has unfolded ; and he must perceive, at least in outline, the nature and design of the Redeemer's nearness and of the Church's institution, if he would effectively do his part in accomplishing their purposes. In the whole of their far-reaching connexions, those purposes may lie indefinitely beyond his range : he may only be able to see a little way onward through the ever-lengthening vista which the heavenly disclosures have unfolded. Yet he must be in some measure conscious of the invisible things whereof they testify. The Divine

⁵ We may here take occasion to remind the reader of that confusion of the meanings conveyed by the word Faith, which has been productive of so many misapprehensions. The expression denotes : (1) the realization on adequate testimony of facts which, apart from that testimony would be unknown ; and (2) the exercise of trust in realities which are known, (α) by ordinary means of information, or (β) by means of that special testimony. Cp. Lightfoot, *Ep. to Gal.* (2nd ed.) p. 152—156. We are speaking above of the principle in the first of its manifestations.

Person Who is administering the system; the Glorious Company whereof His nearness is the token and assurance; the form and intention of the agencies through which His work is carried forward—must be taken account of by every man, and be apprehended according to the measure of his powers, if the purposes for which the sacred institutions have been set up, are indeed to be fulfilled by him⁶.

For each one's separate welfare, it is essential that he should thus look, and with this consciousness of the Redeemer's Presence, through the Fellowship and ordinances which express our relations with the invisible, to the beings and movements into connexion with which we are brought by means of them. And this same extended reference is seen to be further needful when we consider their social purposes; the ends which they were intended to subserve with respect to man's life, as it is connected and blended with the life of those who are around him.

This is at once seen when we remember that the Fellowship, the witness and the ordinances, which bring us into connexion with the Universal Order, and which Revelation has authoritatively interpreted,

⁶ That intelligent co-operation with His working which must be exercised by all the sons of God (see chap. i.) implies, in our case, an acceptance of knowledge supernaturally conveyed. The "eyes of the living creatures" (Rev. iv. 6) who are dwelling upon earth, must exercise their vision through and by means of the Revelation Organs which are in their possession.

imply our social development and progress ; and that one of the main subjects, respecting which the heavenly communications speak, relates to the manner in which they should be used with this design in the highest, and in all inferior, evolutions of our being. While they are intended to help men in their united contemplations, in their blended aspirations of heavenward desire, to quicken their souls and inspire them in the highest moods of which they are ever conscious—they are also meant to purify and enoble human life in all inferior developments ; to promote man's moral and intellectual, and even his physical advancement, and to protect him against every influence that would imperil his well-being. So that, in fact, there is no aim of wise philanthropy, as there is no aspiration or exercise of his spirit heavenward, on behalf of which they were not designed to be the most effective co-operators and auxiliaries⁷.

And both in the account which Revelation gives of their structure for these purposes, and the directions which it furnishes for this use of them, it implicitly, and sometimes explicitly also, refers to its previous communications. Thus, in showing how the Church's Fellowship and ordinances may subserve the design of conveying help in man's united de-

⁷ Cp. pp. 90. 96. See also the very remarkable statement of the secular influences that are meant to result from the institution of the Church, which is given by Dr. Newman, *Apologia*, part vii.

votions and sacrifices, it represents these as being joined with the worship and service of the heavenly communities; as, again, the model in accordance with which his inferior modes of life are to be ruled and purified, is seen in that City of God of which the majesty and order have been previously unfolded. In both these parts of its instructions, as they are contained in what may be called the second part of its disclosures, Revelation carries our thoughts back to those which it has previously given. It always refers to that type of associated being about which, as well as specially about man's existence, it told us when describing the occupations and services of the celestial communities. It keeps the heavenly patterns of our course and movements constantly before our minds; and they must be habitually seen in connexion with all earthly institutions. In short, the entire disclosure of the Divine life of men and nations must be kept in view by them through a trustful reception, and faithful use of the organs through which it has been conveyed—in order that they may worthily fill out their actual position, and be truly conformed to the laws of the Order into which, by the restoring, as well as by the creating work of God, they have been incorporated⁸.

⁸ It cannot be too often insisted on, that all the *special* information which is conveyed through the Revelation Organs, has been based upon, and continually refers to, fundamental principles of existence such as are unmistakably found in those first communications of the Revealing Word which we have endeavoured to unfold in chap. i.

II. This is the first of those conditions of the effectiveness of the Redeeming Dispensation which must here be noticed. And, as the second, we may mention the necessity of bearing in mind the merely instrumental character of all its institutions. It must be remembered that they were established in order that man might be delivered from certain disabilities and disadvantages of his position; that, notwithstanding the obscuring darkness, and the difficulties which have gathered round him, he might be enabled to see his true place, and his appointed calling in the universe; that he might likewise be empowered to act out the character which has been ascribed to him, and, overcoming all hindrances, might move forward in the progress to which he has been summoned.

Here we see the final cause, the determining reason, of the assumption of human nature by the Redeemer, of His nearness to mankind, and of all the gracious manifestations of Himself from the beginning of our history⁹. For this end also was the Church Fellowship instituted, its offices and ordinances set up, and all its developments, in its onward

⁹ Bp. Bull's *Defensio Fidei Nicæne*, sect. i.; Faber's *Prophe-tical Dissertations*, vol. i. pp. 28, 29. Cp. Note 3, p. 81. Observe also the remarkable emphasis of the expression (Ps. xcvi. 2. Isa. lii. 110), "Jehovah hath made known" (הוֹדִיעַ, hath explained and shown, not simply declared: see Gesen. *in voc.*) "His salvation;" "He hath made bare His holy arm in the eyes of all the nations."

and enlarging progress, ordered and controlled. In fact all its appointments may be spoken of as helps in forming and training men's spiritual habits into blessed accordance with those which are prevailing in the spheres of the unfallen. The proclamations which are announced by it, the witness which it maintains, the celebrations of worship and sacrifice that are observed in its assemblies, the influences of purity and strength and nobleness which flow forth from it—all are agencies by means of which we may govern our will and affections, and live in fellowship with God, and with the unfallen members of His family. Through the aids which they supply, we are enabled to move forward according to the true constitution of our being, in conformity with the laws and order of celestial life, and in observance of the relationships which are perfectly fulfilled by its inheritors. Every provision that forms part of the Redeeming Economy must in this light be regarded as purely instrumental. It may either be looked upon as a testimony that man has been restored to his true place in the Divine Kingdom, or else as one of the instruments which will enable him to realize his position, and to discharge the obligations to which, as a citizen of that kingdom, he has been summoned¹.

¹ We may say that the purposes of the Church, as the "expanded Gospel, bearing within itself, and manifesting the spirit of Christ" (*Lange's Life of Christ*, vol. i. p. 109, E. T.), are gathered up in His words in the Nazareth synagogue: "It preaches the Gospel to the poor: it heals the broken-hearted: it proclaims

In this fundamental aspect must the supernatural provisions of our earthly economy be contemplated. But then the direct tendency of that lowered, carnalized estate from which it is their purpose to deliver men, disinclines, if it does not disable them to recognize those provisions in their merely instrumental character, and then to pass through them to the scenes and movements of that Universal Order whereof they testify, and with which they are connected².

Instead of looking through these agencies to the things eternal and unseen which they were meant to disclose, and with which we are connected by their means, man's disordered nature is disposed to rest

deliverance to the captives, and recovering of sight to the blind : it sets at liberty them which are bruised : it proclaims the jubilee, the ransoming year of the Lord." In one word, it is the witness of human redemption, and the means of its accomplishment.

² That "defect and privation" of nature, and that quenching of life which is one of the results of evil (August. *De Civ.* xiv. 11), naturally produces, in an exact correspondence with itself, an impression of deadness in the framework of the supernatural dispensation wherever we are concerned with it. (See this fact instructively dwelt upon in a striking and suggestive work, called *Man and His Dwelling-place*, by James Hinton, Lond. 1859.) Surrounding things become more and more unmeaning, colder and duller, in proportion to an increase of moral depravity. Cp. Müller, *Lehre von der Sünde*, book v. *passim*. It is the consciousness of this which naturally prompts the undue multiplication of ritual services, with the increase in them of merely sensuous attractions, in the outward worship of corrupted churches and of worldly men.

in their mere formulæ and framework, or to regard them only partially, in their logical or their imaginative aspects. In their very presence, conversing with and using them, his mind soon grows wearied in its efforts to realize their great significance. And thus, instead of being recognized as bright and glorious with that heavenly life which in fact glows and radiates through every one of them, they have presented the dull and sombre hue of mere earthly agencies. Or, if some of their heavenly connexions have been recognized, and their higher aspects of grace and beauty been discerned, men have not habitually looked by means of them into the wide and glorious vision which they are given to unfold, and used them for helps in the practice of those habits which the realities seen in that disclosure, the society revealed in it, and the prospects it opens out, are urgently requiring³.

So has it been from the beginning, that, while the

³ In what shape the formalism which is begotten by a low tone of moral nature (see preceding Note) may show itself, depends on the intellectual tastes and characteristics of the worshipper. In the minds of some persons those aspects of grace and beauty which are incidentally disclosed in the subjects of revelation will obtain chief regard; and here is the origin of sensuous and artistic ritualism. (Cp. *Church Restoration*, Appendix, Note B.) But in others a consciousness of the logical relations between these subjects is predominant. In this case they will be compacted into the systems of the mere theologian, who, under one of the strangest influences of error, treats and reasons about the verities of revelation as if they were mere algebraic signs, of which the full value had been ascertained by him.

Restoring Dispensation has brought us, through the Eternal Son, into the presence of the Father, and of the communities around Him, manifesting also the true form of our existence—many have failed to recognize its real nature and intention. Their thoughts and affections have not livingly conversed with those high objects, nor have those mighty influences effectively wrought upon their wills. Moreover while the great disclosures set before them have, in this manner, been neglected and forgotten, the diseases which they were meant to cure, have worked on uncounteracted and unchecked : man's will has grown sluggish and depraved, his understanding has been darkened, his affections have been perverted and corrupted. And then, projected upwards from himself in that condition, there has risen, in the place of Him Whom the dispensation had so plainly manifested, the likeness of another God, made in his own image, or in the image of the things beneath him.

In this manner, as we see in the light of the prophetic testimony which has ever contended steadfastly against these evils, most of the societies in the midst of whose advance the brightly illuminated line of the Church's history is traced—have forfeited the advantages of the Remedial Economy, and sunk into that ever-increasing corruption and darkness which, from its main characteristic, we speak of as

Cp. Hampden's *Bampton Lectures*, p. 364, and *Introduction* to Jon. Edwards *On Freedom of the Will* (Lond. 1831).

idolatry⁴. Through this fatal disregard of the simply instrumental character of the Church's ordinances, and through the depravation which these have consequently suffered, thick, and often total, darkness has gathered over large portions of the world, and the most humiliating influences have in this manner been originated. Men have thus become "vain in their imaginations, and their foolish heart has been darkened," until, at length, "they have changed the glory of the incorruptible God into an image made like to corruptible man," and to the beasts which were set under him. It is to this origin that we trace those images with which the Pantheon of heathenism has been crowded⁵. All

⁴ Is not this the true genesis of idolatry? When the worshipper fails to realize the instrumental character of his devotional framework, and thus ceases to receive light and life through it, his own feelings naturally beget false images of God, which gradually replace the Image of Him in whose service the ritual was originally instituted. And then so far as this ritual still preserves its instrumental character, these false images of God are worshipped by means of it. Nor can we doubt that such idolatry may be often found among Christian, as well as heathen worshippers.

⁵ This view of heathen worship, as a depravation of the primæval ritual which is in correspondence with the personal depravation of the worshippers—necessarily follows an admission of the common origin of man. The substance of rites, which are now so corrupt that hardly any traces of their original character can be found in them, was brought from the primæval settlement; and in some cases it may, in large measure, have been retained in its integrity even far outside the Church's limits. We may hence account for the use and application of Egyptian forms

the time men were forgetting, nay, even denying the true pattern of their life and movements, they kept departing from it in this manner, farther and more hopelessly. While, at the same time, and in like degree, their estimate of their fellow-sharers in existence, whether above or below or around themselves, has been depraved. In their false views of God, superstitious regards towards the inhabitants of other worlds, and scorn towards their fellow-men, and hatred of them, have originated. Departing from the heavenly light, they have thus walked by the false beacons which they themselves had kindled. And the flames which have thus been lighted upon earth, and then reflected in terrific glare upon the heavens, have likewise cast their false illumination far on into the future, filling it with monstrous visions, with fearful exaggerations of those same horrid forms which have replaced the pure and noble beings for fellowship and intercourse with whom man was qualified and destined⁶. By this

by Moses, in obedience to Divine command. (Cp. Spenser, *De Leg. Hebr.*; Hengstenberg, *Egypt and the Books of Moses*. See also Augustine, *Contra Faustum*, lib. xx. c. 23.) Thus also may we explain those traces which are found in the "religions of the world" of the authentic truths of revelation. Cp. Neander, *Hist. of Church*, vol. i. p. 5 (E. T). In the *Stromata* of Clement of Alexandria, lib. i. c. 5, there is valuable information on this subject; which is also well discussed in Hardwicke's *Christ, and other Masters*; in Abp. Trench's *Unconscious Prophecies of Heathendom*; and in the *Introduction* to De Pressensé's *Histoire des Trois Premiers Siècles*, &c.

* On no subject is the testimony both of history and observa-

means, heaven has been darkened and earth has been turned into hell, while all the tokens of its connexion with the unfallen world have been so perverted, that well nigh every trace of their genuine form has disappeared.

But the same evil has also wrought where their presence is still witnessed. Even in that illuminated course of human history which the inspired writers have described, we see it at work, misrepresenting the spirit of the celestial institutions, and defeating their intention. While, from the same cause, the framework in which they have been embodied, has fallen into ever-increasing decay, and has been constantly threatened by utter overthrow and ruin.

Thus, for example, it has been through the working of this principle that the significance of these institutions as witnesses of man's restoration into the heavenly family has been disregarded, and frequently denied. So long as those who were placed in charge

tion more decisive than on the intimate relation between gloomy views of God, and contemptuous and harshly oppressive treatment of mankind. Wherever idolatry has prevailed, "the masses" have been degraded lower and lower in proportion to its baseness. Indeed nothing can prevent man from scorning himself and his fellow-men, except the belief that God, in the Person of His Son, has taken our nature; or from treating his brethren cruelly, except the belief that they also are the object of His love. Hence idolatry is always connected by the sacred writers with cruelty as well as vice. And we always find intolerance in those Christian societies which are distinguished by gloomy impressions of the Divine character, and obscure views of the Incarnation and Atonement.

of them, kept their minds fixed on the unseen realities whereof those institutions testify, and with which they have brought man into intercourse—they were duly presented as signs of his restoration into the Divine Order, as pledges of his recovery into the sphere which is occupied by the unfallen. When the Church Fellowship, incorporated under its Divine Head, rose to this high view of its testimonies and ordinances, they were witnesses of peace, and they were also proclamations of hope, to all who have come into their presence'. But then such an intercourse through them with invisible realities, demands an effort on the part of those who are summoned to hold and to maintain it;

' Our conception of the Church as a Society which has existed from the beginning of man's history for the purpose of testifying and perfecting his restoration into the Divine family—implies its constant proclamations of redemption and of peace. And thus it is always represented by the prophets, as it was by Our Lord also, when He said to His disciples, "Ye are the light of the world, and the salt of the earth"—i. e. Ye are set to declare the world's true condition, and to counteract its constant tendencies to move far below that condition. (See passages quoted in Archdeacon Hare's *Mission of the Comforter*, Note X. p. 878, in proof that these words apply to the whole Body of the Church, and were not limited to the Apostles and their successors in the ministry.) We see the same office implied in the "notes" which distinguish the Church amongst other societies, though it is not named expressly amongst them, as indeed it is not *expressly* named in any of those descriptions of the Christian Society which are given in the N. T. For "the *missionary* sentiment and animation is rather found in the prophetic poetry of the O. T., than in the writings of Evangelists and Apostles."

the Divine life which has been received by these men must be strenuously exercised. And whenever this has not been the case, the sacred Fellowship has utterly failed in realizing its chief intention and character; it has no longer served as the memorial of our restoration into the Kingdom of our Father.

When man's communion with the heavenly world has thus been cut off by such remissness and weakness in its members, the Divine Fellowship has descended into the place of ordinary associations: the framework which should have manifested the unseen world, and have become radiant with the Divine Light which is surrounding it—has assumed the common sombre aspect of the world's conventions and societies. And then, too, its peculiar claims of distinction and privilege have been falsely represented; its catholicity has been changed into exclusiveness; and, instead of the invitations and messages of charity, the proclamations of intolerance have been heard from it. The Jewish bigotry and arrogance, which uttered their maledictions on the uncircumcised, have faithfully transmitted themselves in the anathemas and excommunications of later periods. And these have not been pronounced on men who were refusing the invitations of mercy from heaven, but rather on those who had withheld allegiance to the claims of a society set up in self-willed competition with their own. Thus has the Heavenly Fellowship been lowered in relation to those who have

stood apart from it, and this has taken place through unconsciousness of the invisible things which it betokens, and through failure in livingly and earnestly communing with them⁸. And the same cause has wrought with similar effects on the declarations which convey the insight that its members have obtained into the true form and constitution of the Heavenly Kingdom, and into the mind of its Ruler, and His will.

Communicated, at the outset of man's history, in that first revelation which showed him, as all his fellow-sharers of existence had been shown, what he is, and where, and what is required of him ; and then enlarged by the account of his re-constitution in Christ—this knowledge has been further developed,

⁸ Wherever this view of the Church Fellowship, as a Society rising out of the Universal Order in testimony of our restoration into it, is lost, man's religious position is either regarded as the sign of a rigorously limited prerogative, and the inner courts of the Church are kept exclusively for privileged worshippers only, the outer being opened for "the Gentiles ;" or else it is looked upon as an enclosed society which can only be entered by one way—namely, that by which the bigot has himself gained admission. Of those who hold the first error, the Pharisee, whether Jewish or Christian, is the type. And the evil of *his* proceedings was rebuked by our Lord's act, when He cleansed the temple, and by the words which He used on that occasion (see Bp. Hurd's *Works*, vol. vii. p. 383). Of the second misconception, examples are supplied in abundance by mere proselytizers (Matt. xxiii. 15), who must always be distinguished from true Christian witnesses (Luke xxiv. 48)—whether they indicate the line of admission through the narrow avenue of dogma and ritual. or along the clouded pathway of some peculiar experience.

as we have seen, by the events of our advancing progress. And so long as the visible institutions, and the forms of speech in which it is conveyed, have been used simply as the utterances and channels of its communications, they have been agencies of mighty life, the instruments of power which is often irresistible. Employed by men fully informed and inspired by the meaning contained in them, these declarations of the Unseen and the Eternal communicate vitality and strength wherever they are promulgated. When carried forth by those who are themselves partaking in the Life of God, and who are in full sympathy with the thought and feeling expressed in them, they fall as good seed upon good ground ; and therein they germinate and grow, and they bring forth fruit. But otherwise conveyed, used and uttered apart from that Divine Life, they likewise are degraded into the malignant images of the idolater⁹.

In this state they are at first barren and powerless ; but soon the passions which they leave unchecked, breathe their own evil life into these utterances ; and

⁹ "That is not life, in the true dignity of life, which is not prolific of the knowledge of God ; and life eternal is no more than the perpetual continuance of the same knowledge, as it is written, 'This is life eternal, that they should know Thee the Only True God, and Jesus Christ, Whom Thou hast sent.' And herein is true knowledge to be distinguished from what is falsely called knowledge, that the one cometh out of life, and reproduceth life ; whereas the other cometh out of death, and allureth unto death."—Edward Irving, *Works*, vol. i. p. 280.

then they become rancorous in character, darkening and infuriating those who use them. We see examples of such perversions of the heavenly testimony in that heartless formalism against which the denunciations of the earliest prophets are directed ; in the stiff and cumbrous Rabbinism of later periods ; in the icy abstractions and iron formulæ of the systematic theologian ; in the mindless, empty phrases of the mere religionist. In this instance, the idolatrousness of our nature has wrought one of its darkest triumphs in neutralizing, nay, in even contradicting, the Church's genuine vocation. Instead of graciously refreshing the earth by communications from above, and opening out sublime and glorious disclosures into the scenes which stretch far away above us and around us, its testimony perverted in this manner, has "made the heaven that is over our heads as brass, and the earth that is under us as iron, and the rain which should come down for our refreshment as powder and dust, until we are destroyed¹."

In this manner have the disclosures of the heavenly revelation been bereft of the life and power which

¹ *Levit.* xxvi. 19.—How theological dogmas may dry and harden, and then be distorted into forms so monstrous and horrific, that "the horror of a great darkness comes upon the soul, and one stands aghast," in hearing of them, has been *instructively*, though we cannot say in a wise and kindly spirit, shown by Mr. Lecky, in his *Rise and Influence of Rationalism in Europe*, vol. i. chap. iv. Cp. *Introduction* to Jonathan Edwards, *ubi sup.* ; and Note 3, p. 131.

belong to them. And the idolatrousness which has wrought this work, has also wrought with not less mischievous influence on those litanies and doxologies through which, in his moods of adoration and thankfulness, and in his times of need, man takes part in the worship of the unfallen communities which are gathered around the Throne.

We have seen that, in addition to other purposes effected by the divinely constituted body, its assemblies have been convened for the purpose of expressing the spiritual affections of its members, and for strengthening, through united participation and mutual sympathy, that emotional life which is shared by them in their communion with the Celestial Fellowship. And, when thus used, these devotional engagements have furthered the most serviceable ends in enlarging and deepening our spiritual capacities. Whether in the simpler forms which are adapted to gravely thoughtful natures, or in the richer and more elaborate developments required by the ardent and imaginative—man's earthly worship has blended itself, by means of them, with the worship of the heavenly communities. They have never, however, served this end, except in connexion with true spiritual earnestness, and genuine emotion: high aspirations and solemn awe must have preceded their employment, and have earnestly sought for expression by their means. Used otherwise, and apart from that experience, without that connexion of thought and feeling with the earnestly developed life of those

who are ever worshipping God while they are obediently serving Him—these same ordinances, however solemnly impressive, and whatever the thrilling excitements that have attended them, have darkened and enfeebled, and they have corrupted the souls of those by whom they have been celebrated. When the worshippers have not used those ordinances so as to pass behind the veil by means of them, their utterances have fallen back in dull and heavy echoes on the hearts of some ; while before others, their merely imaginative aspects have predominated, and men have been led astray through their seductions into the misty regions which imagination has opened out to them². And in all such perverted forms and uses, these services have then suggested an

² "The end proposed (in such false worship) is manifestly best attained when the emotions which spring from the imagination, are made to resemble, as nearly as possible, those that belong to the heart. The nicest imitation will be the most successful in this machinery of delusion. Hence it is that, while all those means of excitement are employed which quicken the physical sensibilities, the deeper sensibilities of the soul are also addressed, and yet always by the intervention of dramatic or poetic images. A plain and undisguised appeal to the heart is unknown to the system. . . . Nothing in Christianity that may (in this way) subserve the purposes of dramatic effect has been overlooked ; even the most difficult part of the materials have been wrought into keeping. . . . They have been elaborated by the genius and taste of Italian artists, until a spectacle has been got up which leaves the most splendid shows of the ancient idol worship of Greece and Rome at a vast distance of inferiority."—*Nat. Hist. of Enthusiasm*, sect. ii.

image of Him Who has been shadowed forth in them, far different from that which has been revealed. Like other idolaters, men who have worshipped with this corrupted ritual, have made Him in their own likeness; they too have projected heavenward their own conceptions of God. And, looking up to this image, and bowing down before it, they have still further spoiled Divinely instituted services by admixtures from the grosser forms of those idolatries which, in spirit and principle, they had adopted³.

We see this evil likewise at work from the beginning. Even the simple ordinances of the patriarchal worship were spoiled by these admixtures. Then the Mosaic ritual was corrupted in like manner; as afterwards the Church services of later times have been perverted. Rites suitable for the adoration of the soft and sentimentally benignant, or of the cruel Deity which men had imagined and substituted in

³ There has ever been this tendency to introduce into the Church's worship extraneous agencies from lower regions. We have examples of this tendency in the Teraphim (Gen. xxviii. 34: see Art. *Magic*, Bib. Dict.), brought by Rachel from Mesopotamia, and in the Moloch and Remphan (Amos v. 26, *Sept.*; Acts vii. 43), which were worshipped by the Israelites in the wilderness. Later down we observe the influences of the Assyrian and Grecian idolatry affecting the solemnities of the temple worship (Milman's *History of the Jews*, books ix. x.). And it is well known that the same influence has corrupted the Church's services in later times. See Hospinian, *Festa Christianorum*, &c., Tigur. 1612; Middleton's *Letters from Rome*; Blunt's *Vestiges of Ancient Manners in Modern Italy*; Mrs. Jameson's *Legends of the Madonna*, Introduction.

place of the Living God, spoiled those appointments of worship which had been ordained by Him. And in place of the heart-breathed litanies, and jubilant anthems of contrite and of exultant spirits—dull and heartless exercises, alternated with merely imaginative excitements, have taken the place of the genuine worship of the Church, as its message has been displaced by abstractions, and as exclusiveness and anathemas have been substituted for its loving catholicity.

Thus, instead of enabling man to realize his place in the unfallen world, and of training him in the habits of its members, the Church's ordinances and its testimonies, lifelessly regarded apart from the spiritual realities with which they are connected, have in fact removed him farther than ever from his true condition, and hindered the work of his perfect restoration. And, as if in a second death, he has been carried into another and more hopeless exile from the Celestial Presence, when in this manner he has failed to maintain his fellowship with the invisible world, and has not cherished that spiritual life which has been again breathed into him⁴.

⁴ Experience shows that hardly any influence depraves human nature more fearfully than that which is exerted by the hardened dogmas, or by the lifeless ceremonials of the idolatrous religionist. The "brazen abstractions of logical theology," and the sensuous mists of mere ritualism, awfully darken, and they also corrupt and weaken the natures of those whom they influence as above described. Cp. Lecky, *ubi sup.* Note 1, p. 140; and Taylor's *Fanaticism*, sect. viii.

III. But, besides recognizing the true form of the Restoring Dispensation and bearing in mind the relation of its parts, contemplating its groundwork as well as the superstructure which is raised thereon, and reading its later developments in the light of those fundamental principles out of which they grow—its unity must also be acknowledged, especially in respect of the intimate connexion of what are called the supernatural with the ordinary secular facts of man's existence.

Its purposes are frustrated, and its efficacy is lost, unless men bear in mind that one of the purposes of the Redeemer's nearer approach to them, and of the institution of His Church, was that of pervading their existence with a Divine Element, and of casting a heavenly aspect over it; in one word, of enabling them to live a celestial life while they are occupied in their common duties and relations. All the developments of that life, its habits of thought, as well as the modes of its activity, are natural in the communities of the unfallen. God is before them in all their occupations. In the daily engagements of their homes, in the administration of those affairs which belong to their polities and kingdoms, in their commonest as well as in their loftiest pursuits, they serve God day and night as in a temple; they are as priests moving in a sanctuary which He has built⁵. And, as is implied in the very conception

⁵ In every glimpse which Revelation has given of the celestial world, and notably in that which is presented in the "Unveiling"

of the supernatural order under which man is living, it was instituted that he might be imbued with the same spirit as theirs, and that in fellowship with them he might practise the same habits. Hence, so far from casting disparagement on his family and social relationships, the Church was meant to animate and amend, to purify and to ennoble them. We know these relations existed before his apostasy, the very same which they now are in the several forms of their development ; and that the duties pertaining to them would have been fulfilled by human beings if they had abode as they were created, just as they are now fulfilled by those who have not shared in our transgression. And we may say that one of the main objects of those institutions and ordinances which some would separate from and set in opposition to those duties, is just this—that such habits of activity may be again renewed in every man ; that all his works, the assumption of every character, the discharge of every relation that appertains to our humanity, may be carried forward in the temper and on the principles which become all the members of the Family of God⁶.

of St. John, we see its inhabitants are, as they are called, “ kings and priests unto God,” performing duties “ that can only be fittingly likened to those of earthly monarchs, and performing them in such a spirit of devotion as would befit the ministers of ‘ a house of prayer.’ ”

⁶ We may take as the typical illustration of Scripture usage in this instance St. Paul’s “ I beseech you therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice.”

Every part of the Redeeming Dispensation is therefore utterly misconceived when its holiness is so falsely thought of, that it is set apart from man's common life, and when, under any pretexts of reverence, it is used for the degradation, or even for the disparagement, of common duties and relationships. This is evident from its very nature ; and the fact is deeply impressed on our attention by the inspired commentaries on man's history. In all of them we find the simplest duties required of him in his supernatural relations ; the ordinances of his Church Fellowship are connected with those of his domestic life, with the discharge of his social obligations in his immediate neighbourhood, and in the wider sphere of his political community'. Such testimonies on the

Here the profoundest views of our place in the Divine Economy, and of the wisdom of God in its structure and administration, are brought to bear on common duties of ordinary life, such as those are which the Apostle enumerates in the sentences following that affectionate appeal. It is in the same spirit that St. Peter brings forward the most solemn aspects of our place in the Divine system as forming an urgent motive for the discharge of similar requirements, as where he says, "The end of all things is at hand. Be ye therefore sober, and watch unto prayer ; and, above all things, have fervent charity among yourselves. . . . Use hospitality to one another without grudging. As every man hath received a gift" (*ἔλαβε χάρισμα*) "even so minister the same one to another, as good stewards of the manifold grace of God."

' This was seen in the union of the domestic with the Church life of the patriarchs ; and it was seen still more plainly in the close connexion of the civil polity with the religious institutions of the Mosaic code. Moreover it may easily be shown in detail that those statutory portions of the Pentateuch, which are now

subject are always conveyed in the language of the prophets. And we find them given still more emphatically in the example and in the precepts of Him in Whose Life and Teaching the Law and the Prophets were fulfilled.

Moreover, that which is thus so authoritatively taught upon the subject is brought out by the consequences of the neglect of such injunctions. Here, especially, the deviations of men from the Divinely instituted Order of their being, have shown the wisdom and benignity of its provisions, and urged them most impressively on the attention of every observer.

Such an one will see that those habits of thought and feeling which it is intended to awaken, have no sphere for their proper exercise when they have been separated from man's common duties and relationships, and that whenever they are thus separated they become narrow and rigorous: they are distorted

generally passed over as obsolete and useless, would well repay the careful study of statesmen and legislators in relation to the existing emergencies of society, and that they grow essentially and organically out of the Divine revelations of the unseen world, and of our duties with respect to it (Cp. *Contemporary Review*, vol. ii. p. 514; and *Scripture Studies*, chap. vi., with Note M. in *Appendix*.) We may add that in those prospects of the future on which the hopes of Christian men are fixed, the establishment of a kingdom ruled according to these principles, is the main object of their expectations. They believe that nothing is opened out in the prophetic word more certainly than the fact that such a kingdom will yet exemplify the true laws of personal and social life, and that in this way all "families and nations" will yet be "blessed"—yes, and by the nation which was "called and chosen" for that end.

and enfeebled through the want of fitting occasions and of suitable agencies for their growth and their invigoration. The unity of man's character and life is broken when the connected scenes of their development have been separated from each other. And a demeanour which is felt to be fictitious and assumed, one which presents him in every exhibition of himself as painfully unlike that which he is seen to be when he is upon what is called common ground, is observed when he passes into the consecrated enclosure. There is then a manifest change in his modes of thought, in his speech and his demeanour, which is such that his whole condition in relation to that in which he is ordinarily living, is felt to be unnatural. While, again, in his other sphere there is as marked and prominent a want of that power and nobleness, of that elevation and refinement and tenderness, which should always be witnessed in men who have been redeemed into the Family of God. The associations in which he is there combined with others, are degraded; the only influence which is really effective for the purification of families and provinces and kingdoms, is unemployed; the corruptions and impurities, and the tyrannical selfishness, which are originated by the intercourse of man with man, continue unassailed by the only power that can successfully counteract and overcome them.

How sad the effects of this neglect of the Church's proper work has been, we may learn from the

earliest pages of history, and through all which follow, down to the record which describes our doings in this present generation. The world's spirit and temper, its estimate of the ends of human existence, and its methods of fulfilling those ends, become more and more debased through one period after another, till we see nation after nation festering into those carcases around which the eagles of wrath and retribution have been gathered⁸. Ancient and honourable kingdoms have been cast down from their high places because the Divine Agency has not done, or even perceived and understood, the work which it was set to do among them. And all the while, too, the Church itself has become cramped and narrowed; it has been filled with beings who have seemed rather to haunt its sacred precincts than to live in them; and who, in their cold, or in their grim and ghastly formalism, have well justified the scorn with which the world has retaliated their accusations of its baseness⁹.

⁸ "Wheresoever the carcase is, there will the eagles" (*ἀετοί*) "be gathered together" (Matt. xxiv. 28). As Abp. Trench, *On Proverbs*, has remarked, "All history is a comment on these words. Wherever there is a church or a people abandoned by the Spirit of Life, and so become a carcase, tainting the atmosphere of God's moral world, around it assemble the ministers and messengers of Divine justice, the eagles (or vultures more strictly, for the true eagle does not feed on aught but what itself has slain), the scavengers of God's moral world; scenting out as by a mysterious instinct the prey from afar, and charged to remove presently the offence out of the way."

⁹ "We turn from the bas-reliefs, the sculptures and coins

But still worse consequences have arisen from the separation of which we are now speaking. For while the man remains in either of those two spheres which he has parted asunder, he feels anger and jealousy at the intrusion of suggestions from the other. In the lower of them, among the common works of life, and in its vulgar contests, he is disturbed by, if he does not actively resent, any interference from what he acknowledges to be the superior region. And so again, while he is there, he feels as if its holiness were profaned, and its high dignity assailed, when it is in any way blended with, nay, even when it is approached by, the circumstances of that other sphere of his existence, which he looks upon as distinctively human and mundane.

Now both these forms of jealousy, but especially

of ancient art, and open an illuminated codex—choice treasure of a monkish library. At the head of homilies and prayers . . . we find the veritable effigy of the canonized zealot, abbot or brother—a Dominic or a Fouquet. . . . The face, taken at a glance, is the very pattern of penitence and ecstasy ; but to look at it again is to find it wanting in the traces of every human affection. The man, beside that his occupations have not been of the sort that give vigour to the animal system, and cheerful alacrity to the mind, has no kindly relationships, no natural cares, no mild hopes ; he is not social, not domestic ; but, in the place of all genuine impulses, harbours the rancid desires of a suppressed concupiscence. Who could imagine him to be husband, or father, or friend, or neighbour, or citizen, or patriot ? Hover where it may, this is an alien spirit, foreign to whatever is human ; at home only in the world of ghastly excitements. It haunts earth, not dwells in it.”—*Fanaticism* sect. vi.

the latter, have often, and at first under the sincerest pretexts, assumed the aspect of rancorous malignity. In fact it is in this very manner that the worst passions of our nature have found their most shameful outlets and expressions. The most destructive fury and the bitterest scorn, fanaticism in the darkest guises that are ever worn by it and in its most terrific deeds—have arisen from forgetting that the two regions of our earthly life were meant to be blended in perfect unity with one another, while purifying and ennobling influences were flowing from the higher of them into the inferior.

That angry restlessness which is produced by the interference of spiritual authority, along with the cruel vengeance in which it has been manifested, and which casts such a lurid and sanguinary aspect over so many pages of man's history—have been the consequences of this unauthorized dis severance¹. And we are marking the effects of the same error wherever we see the churchman's spiteful retaliation of the

¹ It has been justly remarked, that "if false religion be a bad instigator of the malignant passions of a people, atheism is a worse; and that the fanaticism of impiety should be dreaded even more than that of superstition." Under this "fanaticism of impiety," we may class many persecutions which have been ascribed to spiritual intolerance. They have, in fact, been the work of men who were utterly destitute of religious zeal and earnestness. We have an example of such men in the case of Herod, who, "after he had killed James" did then, "*because he saw it pleased the Jews,*" and not on account of any religious conviction of his own, "proceed further to take Peter also."—Cp. John Foster's *Lectures*, vol. ii. p. 232.

scorn and hostility that have assailed him. Against it, and in vehement condemnation of its sad results, the inspired testimony has ever been most emphatically uttered. The severest denunciations that were ever uttered by the prophets, were directed against the icy formalism, the constrained unnatural religiousness, and the sanctimonious hypocrisy, as well as against the rancorous fanaticism, of men who have taken their place in the Church Fellowship, and celebrated its ordinances, while they held these false views of the holiness of the ground they were moving on, and of the exercises in which they were engaged. It was to this cause that those witnesses for God ascribed the tyrannical oppression, and the jealous haughtiness of the corrupted priesthood; and thus also they explained the degradation and slavery of kingdoms, their moral impurity and social wrongs. While, on the other hand, they always connect national honour and prosperity, and the pure estate of all sacred institutions, with the true union of man's celestial and his secular relations. And so, likewise, in the inspired biographies of men who "served their generation according to the will of God," our appointed teachers have further shown that, in the due regard shown by such men to the sacred aspect of their earthly occupations, as well as in their earnest acknowledgment of the supremacy of the supernatural order, and their constant reference to its appointed ends—their lives were meant to be the guides and patterns of our own².

² Well worthy of observation is the fact that the Biblical

Thus do the inspired interpreters of human history unfold the true nature of the connexion which exists between the Church, its institutions, and its services, and those aboriginal relations of life, with the employments appertaining to them, which would have still devolved on man if he had not failed in his allegiance. They explain how the supernatural economy was meant to purify these connexions and ennoble them, and so to guide and strengthen every human being in all the work which is required from him. In this way they bring out the true antagonism between the Church and the World ; and show that the former, as the "embodied conscience" of mankind, is only hostile to that evil spirit of the other

predictions of the time when "the knowledge of the Lord shall cover the earth, as the waters cover the sea," represent it as a period of social order and prosperity. In all the inspired descriptions of that period, we see just dealing between man and man, and an equitable distribution of material wealth ; all the circumstances of human life being purified and ennobled by a true and deep consciousness of its heavenly relations. How unlike are such prospects to the unreal, fantastic expectations of "the reign of Saints," as they are popularly delineated ! Nor are they less dissimilar to the "good time coming" of that merely secular anticipation, which shuts out all heavenly light and glory from the prosperous, well-ordered scenes it dwells upon. How little resemblance, too, is there between the individual types of moral excellence which are so brought forward in the Bible, and the grim saints of Sectarian, whether Romish or Puritan, biographers ! And how high were those Bible heroes above the world's loftiest conceptions of chivalrous excellence, having all the strength, wisdom, nobleness which men admire, with the light of heaven besides shining through them, and upon them !

which would fasten the affections of its votaries on transitory and corrupting, on unlawful and unseemly things, which, in other words, would bring them into base subjection to “the lust of the flesh, and the lust of the eye, and the pride of life³.”

IV. But while we are thus dwelling on the unison of man's life with the movements of universal being, we observe another law of the Redeeming Dispensation which must also be fulfilled when his existence is in keeping with its true form, and his disregard of which explains the disordered condition in which human society so often presents itself in every view of our past history.

We are here referring to that law of the Divine Order in virtue of which each man is holding in it an appointed place that is in the most emphatic sense his own, being that in which duties and obligations for the common good have been laid

³ 1 John ii. 15—17. “‘The lust of the flesh.’ Here is affection for the outward. Pleasure, that which affects the sense only: the flesh, that enjoyment which comes from the emotions of an hour, be it coarse or be it refined. ‘The lust of the eye.’ Here is affection for the transient, for the eye can only gaze on form and colour, and these are things that do not last. ‘The pride of life.’ Here is affection for the unreal. Men's opinion, the estimate which depends upon wealth, rank, circumstances. ‘Worldliness,’ then, consists in these three things; attachment to the Outward, attachment to the Transitory, attachment to the Unreal, in opposition to love for the Inward, the Eternal, and the True.”—F. W. Robertson, *Sermons*, vol. ii. pp. 37, 38. Cp. Note 6, p. 96.

on him. In that position he stands incorporated with the whole structure of immortal life ; he has there been articulated like a limb or branch into the great body of existence ; there he has connexions which are vital with its remotest members ; and he shares with them in a common animation. Through the great arteries of being, they and he are so connected, that, as “ the eye cannot say unto the hand, I have no need of thee, nor again, the head to the feet, I have no need of you ”—neither can he rightly claim independence with respect to any one of them ; as they cannot either claim it in relation to himself. And through the nerves of the great system, through its vehicles of feeling, they are also so connected, that he likewise shares with them in their calamity and in their honour ; so that if he “ as one member should suffer, all the members will suffer with him ; or if, as one member, he be honoured, all the members will therein rejoice⁴. ”

⁴ “ Like all those organs of animate or inanimate nature that have to perform notable functions, which are themselves composite, being made up of smaller organs like themselves, in which again an ever-decreasing like compound series is involved ”—does the Church take its place as an integral part of the organism of the universe. In this form and aspect it is always represented in the Bible ; and in this view are our duties of functional service enjoined upon us. We may see this even in the Book of Proverbs, which presents the precepts about to be uttered for the ordering of each human life, as lessons from the nature and foundation of the whole scheme of being, as it has extended through worlds and ages from the beginning. In the emphatic “ Therefore hearken unto me, O ye children, ” which follows the

Every individual of our race has been thus called and placed in that living constitution which manifests here on earth the Order under which the whole creation has been placed by God. In its ordinances, and in the mutual bonds and obligations of its members, the Church thus represents the Economy of the unfallen universe ; it manifests the true condition in which immortal beings are to exist as God designed. Its laws and duties are in principle the very same with those which obtain in the highest communities which are now existing in the universe ; they are obeyed by the noblest occupants of the most exalted worlds. For its perfect realization and embodiment, there must not only be life and energy in all its members, with a deep spiritual consciousness of its origin and ends, and of their own high calling in the midst of it ; but their life must also be ruled by submissive patience, and strenuous self-control, as well as by utter trust in that Loving Wisdom which governs the movements of the whole framework, and which is the sure groundwork of its symmetry and fixedness. Herein we perceive the reasons of the steadfastness of the unfallen members of this Order, and the

grand description (chap. viii.) of the scheme on which the world was formed, and is now administered, we see those precepts arising before us in vital connexion with the roots of existence that lie deep in the lowermost abysses of the universe. We are bidden to regard them as fruits from that Tree of Life which was planted in the most distant recesses of the past, and which still grows, expanding and waving far and wide through the uttermost regions of existence.

cause why, even amid confusion and uproar such as that by which it is seen to be surrounded in the Apocalypse—every one of them holds his place in the great system, and there, interfering with no others, discharges the duties that devolve on him⁵.

In the culture of such habits, no less than in the maintenance of the life which should be thus ruled, lies one of man's chief trials. And as the stress of it falls upon him in his Church relations, we see him failing in it there from the beginning. This evil might have been expected, as surely as that which has already been considered, since it also follows, as one of its main results, from the damage which man's nature suffered when he first went astray from his allegiance. The communication to his energies of self-willed, instead of submissive impulses, even more than the quenching and deadening of them, was the work of his great Adversary. And from the hour when the Church was set up as part of the terrestrial framework of our existence until the present, we can trace the effects of that work, as we see its members choosing other places than those to which they have been appointed, and engaging in other activities than those which belong to the commissions severally received by them. Mistrustful of the Wisdom which placed them where they are, and which assigned to each the work which has been given him to do; and destitute of the patience and the self-control which we see

⁵ See Notes 4, p. 49, and 2, p. 80.

perfectly exemplified in the unfallen—men seek to anticipate the purposes of God, or they would improve them. They have failed to look out upon the mighty harmonies, and the far-reaching symmetry of the whole scheme which He is administering, and have thus thrown its earthly developments into the confusion wherein they appear through the long progress of our history, and thwarted the purpose with which the Restoring Dispensation was established.

In this form and manifestation we can discern from the beginning, that which must be called the Sectarian, in opposition to the submissive, trustful spirit by which all true members of the Church are ever animated. Representing and typifying its disclosures through the long progress of our history, it first comes forth distinctly in that Babel framework of universal monarchy through which man strove to substitute his own methods of social organization for that which God had instituted⁶.

⁶ "That scheme was not projected for idolatrous purposes, or for security against a second flood. Its purpose was the foundation of an Universal Empire. Of this, the city with its institutions, was meant to be the centre ; and to this design the tower was probably meant to be subservient in some religious point of view, serving at the same time as a memorial of the accomplishment of the purpose of its builders. Gradually they would have extended their dominion, subjugating all the races branching from them, who opposed it. And thus they would have established a despotic empire inconceivably vaster than the world has ever seen, which would have recognized the city on the plain of Shinar as its metropolis."—*Scripture Studies*, chap. iii. Cp. Rawlinson's *Herodotus*, vol. i. p. 491.

That may be recognized as its typical manifestation and example. And later down, and within the limits of the Sacred Fellowship, we see it again in those self-willed courses which were taken by the Patriarchs, in an unworthy fear lest the heavenly deposit which was held by them, should be endangered in its transmission, or be destroyed and lost. The same spirit was also manifested in the proceedings of the schismatics in the wilderness; and in the negligence which Elijah rebuked so sternly on that memorable occasion when "he rebuilt the altar that had been cast down," and celebrated, after its ancient form, the neglected worship of Jehovah. We see it again in the cessation of the services which Hezekiah and Nehemiah restored in their true and genuine revivals'. And we also find it still later, in only too certain indications of what had been

' Throughout Scripture we find individual and national recovery invariably spoken of as the return to an existing order which had been wilfully abandoned. The offender repents, "comes to himself" (Luke xv. 17), and then returns (שוב, see Gesen. *sub voc.*) into the way wherein he was originally placed and from which he has departed. (In the *μετάνοια* of the N. T. both the feeling of contrition and the act of return consequent upon it, are included.) It is so likewise in those instances of national revival, when "the people have mourned and wept when they heard the words of the law" which they had broken (Nehem. viii. 9). Their penitence has been followed by their "building the old waste places, and raising up the foundations of many generations." They have gained for themselves a name as "repairers of the breach, and restorers of the paths to dwell in" (Isa. lviii. 12).

going on during the period about which the sacred history is silent, when in the first years of the Christian era we come upon the sects into which the Church Community was then divided. The divisions which were prevailing at that time, showed unmistakably that personal preferences and intellectual tastes, had long been carrying forward an almost unhindered work in taking out of their own place, and grouping into separate assemblies, those who, in their appointed position, should have "given all diligence to keep the unity of the spirit in the bond of peace," and have ever presented themselves before the world as the One Body of God's people⁸.

Every member of that Body was bound to set forth in his own place that view of truth which was there specially revealed to him, even as they do who are

⁸ It has been well remarked "that heresy is theoretic schism, schism is practical heresy. They continually run into one another, and mutually complete each other. Every heresy is in principle schismatic; every schism is, in its innermost constitution, heretical." This "mutual completion" was realized in the time of Christ's incarnation and ministry. All the *αἵρεσις*, as Josephus (*Antiq.* xii. 9) calls them, then presented themselves in full development as specimens of all previous and subsequent apostasies from the Church's true order. The Pharisaic exaggeration of ordinances; the contempt of them in the false spirituality and haughty self-dependence of the Essene; the Sadducean disregard and then denial of them; the exaggeration of temporal institutions by the Herodians—have always had, and have now, their exact parallels. Lightfoot (*Works*, vol. v. pp. 106. 209; vi. p. 216) gives an accurate description of each sect as what he calls "an excrescency out of, and a singularity from, the general and set religion of the nation."

occupying the higher regions of the celestial kingdom. And there, too, and not elsewhere, was he summoned to contend against those evils which beset his position, leaving his works to be used by the Head and Ruler of the system and fellowship in which he was incorporated. In the far-reaching harmonies of this vast economy, the results of his efforts could be only partially ascertained, and might be altogether hidden and unknown. And this was a trial of his affiance, under which one who was influenced by the spirit manifested in the sect-divisions, naturally failed. For such men have always acted as if the whole results of their activity could be surveyed ; as if they, and not God, were the promoters of His cause ; and as if its success and triumphs depended not on Him, but on themselves. In search of immediate results, and at the impulse of a zeal which is false and blind, since it rests on a denial of the first principles of their association—they have gone out of the place where their message was to be delivered, and entered into spheres which are apart from that wherein they were called to work ; and so, instead of discharging their proper duties in the Church Fellowship, and thus helping in the fulfilment of its services—its purposes have been thwarted by their means, and contradicted. In forms that are utterly unlike its celestial symmetry, and painfully discordant with the great harmonies pervading it, they have built up the religious societies in which they were congregated ; they have emptied the heavenly ordinances of their life and their effective-

ness ; and have even perverted them into agencies of evil and malignity.

Thus from the very beginning of man's history we find the Celestial Fellowship debased by this self-willed spirit into an exact likeness to the world, which should have been purified and ennobled by its agency*. And the operation of the same evil still continues. Now, as ever, it is separating and setting in opposition the members of each several portion of the Church, grouping them together under false affinities, and causing them to interfere with the tasks of their associates. Under the fairest guises, with the pretext of uttering more faithful and impressive testimonies, and of accomplishing duties which seem to have been neglected—it carries men out of their

* This degradation of the Church into the likeness of the world is constantly dwelt upon by the inspired writers, who always regard our sacred fellowship as a fixed order, in which each man's place is that which has been specially appointed for his own movements. They say that "God *made ready* for us, pre-arranged, prepared a sphere of mortal action ; or (to use the simile of Chrys.) a road, with the intent *that we should walk in it*, and not leave it. This sphere, this road was *ἔργα ἀγαθά*." Bp. Ellicott in *Ephes.* ii. 10. But man "departs from the right way," and "transgresses it." Instead of ruling his own will by that of the Head and Administrator of the Order in which he is placed, and submitting to the influences which impel him forward in his appointed path, he suffers the selfish impulses which were the origin of the first apostasy, to become predominant. In other words, he yields to the spirit of sectarianism. Every one who takes this course is turning the Church into the likeness of the "world."

appointed spheres to employ themselves in officious, busy interference with the work of others. In this way their own "ministry and calling" is neglected, while that of other men is confused, and hindered. Each one's task should be accomplished, and his testimony should be uttered, in his own place, with the full measure of his faculty and power, and should then be left by him, while it is overruled by the Lord and Head of the entire Body, and by Him interwoven, through those lines of movement which His wisdom has devised, into the general effect and consummation. But, instead of taking this course, and thereby strengthening the Divine Fellowship in the conflict and services whereby it was meant to overcome the world, and exterminate its evils—the world's own spirit, its narrow views and base competitions are adopted ; its methods are sanctioned, and its tendencies encouraged and confirmed. Thus has the Church descended from its rightful supremacy into mere concession and subservience to those powers which it was meant to rule. And thus has it brought contempt on its vocation, and been reduced to that condition in which all its life-giving influence has been destroyed. The "salt of the earth" has thus lost its savour; and, in its vapid worthlessness, it has indeed deserved to be trodden under foot of men¹.

¹ Matt. v. 10. Most commentators take this passage as if it had only an individual reference. But see Stier's *Die Reden Jesu*, in loc. He shows, though hardly with sufficient explicitness, that the words refer to the effects of the withdrawal of the life-

These evil consequences have necessarily arisen² from that faithlessness which craves for immediate results, and regards only the efficiency of "things seen and temporal," in obtaining them. Moreover, that same narrow and false regard to things immediately in prospect, with the practices which that regard enjoins—have also naturally been attended by false views of those ordinances which were instituted in the Sacred Fellowship as channels and instruments of grace.

giving Spirit from the Divine Fellowship, when its framework and ordinances become unmeaning and offensive, and may well expect to be regarded with contempt. Of which condition the Jewish Church, in its latter days, when it came into close relations with the heathen world, was a conspicuous example. And so also was the Greek Church when Mahomet entered on his mission (see Neander, *Hist. of Ch.* vol. v. 116, E. T.; Gibbon's *Decl. and Fall*, &c., 47 c.); to say nothing of examples nearer home.

² This is strikingly put by the author of *Romola*, in the words which Savonarola addresses to the heroine when he recalls her back to Florence: ". . . But can man or woman choose duties? No more than they can choose their birth-place, or their father and mother. You are fleeing from the presence of God into the wilderness. . . . You are seeking some good other than the law you are bound to obey. But how will you find good? It is not a thing of choice: it is a river that flows from the foot of the invisible Throne and flows by the path of obedience. . . . See how you are below the life of the believer who worships that Image in the glow of a common life with the lost multitude for whom that offering was made, and beholds the history of the world as the history of a great redemption, in which he is himself a fellow-worker in his own place and among his own people. If you held that faith, you would not be a wanderer, flying from suffering, and blindly seeking the good of a freedom which is lawlessness."—*Romola*, pp. 329—332.

It is plain that, since the reasons of their efficiency, and the methods of their operation cannot be observed, they must demand the same exercise of trust as that which is needed for fulfilling the practical duties of our Divinely ordered social constitution. But the faithlessness which has failed in the discharge of those appointed duties, naturally fails also in such a submissive trustful acceptance of those ordinances, since it requires an equal submission of the reason and the will to the heavenly testimonies which relate to things and movements that are far beyond our range. Hence sectarian division is always accompanied by an irreverent disparagement, or by a superstitious perversion, of Church ordinances. They are either cast aside by Sadducean unbelief, or by Pharisaic bigotry they are regarded in aspects of unnatural mysteriousness. And, under both influences, theories are framed of them on principles which really betoken want of trust in their Divine origin and administration. Here we obtain an explanation of that view of them which, forgetting their analogy with the Divine operations elsewhere, regards them as the charmed instruments of supernatural virtue, as well as of that other view which looks on them as empty rites and symbols that are kindred in their essence with mere human institutions and memorials³. In both instances we can

³ That lowering, or superstitious, but in both cases irreverent and rationalizing, treatment of ordinances which is here ascribed to the sectarian spirit, and which is seen in the bodies who separate

trace the existence of a tendency which naturally develops itself also in forms of self-willed association, and in the adoption or preference of methods by which immediate results can be obtained.

And so again, along with this perversion of the Divine Institutions, and these attempts to theorize upon them on the principles of unbelief or superstition, all the manifestations of the sectarian spirit which we witness in the progress of our history, betoken likewise an utter unconsciousness of the ministry of those supernatural agents who have been moving to and fro throughout the earth ever since we were restored into the universe of the unfallen.

Such unconsciousness necessarily follows from that want of faith which is the great distinction of this spirit; and it is further confirmed and strengthened by those workings of it on which we have been dwelling. For, only in the seasons and the exercises where man's life is truly blended with the Divine

themselves on either side from those who are standing in their true Church position—necessarily results from the mistrustfulness of spirit which cannot occupy its assigned place, and fill out its duties there in dependence on the Will which has ordained them. Because of its inability to trust, where it cannot trace the reason of that Will, it degrades these ordinances into mere memorials and witnesses similar to those which are in common use amongst mankind (see Socinus, *De Baptismo Aquæ* and *De Cœnâ Domini*; *Opera*, vol. i.). Or else it exalts them into the place of charms (see Bp. Hampden's *Bampton Lectures*, especially Lect. vii.). And sometimes these two forms of error are curiously blended, as in the *superstitious* view of baptism which is taken by those who call themselves "Baptists."

Order, where its movements are in harmonious keeping with those going forward in the regions of creation that are yet unspoiled by evil—can his relations with higher beings, and with those who are beneath him too, be justly realized. Hence the man who does not duly occupy his place in the Church Fellowship, and share in its appointed movements, fails to perceive and commune with, and at length becomes utterly unconscious of, and may even deny, the unseen ministries that are going on around him⁴. And thus he loses all the power and inspiration which the knowledge of their presence may communicate. In this manner have the narrowness and levity, and the coarseness also, which are ever recognized as the attributes of the sectarian spirit, been increased and strengthened. They have first been infused into it by the world, whose method and habits it is basely copying; and then they have been confirmed by that unconsciousness of the “things eternal and unseen”

⁴ This unconsciousness of the spiritual fellowship with whose services those of the Church are combined and blended, is a well-known distinction of the smaller sects into which Christendom is divided. But it is hardly less distinctive of the Romish system, as is seen when its perversion of the angelic ministry into the scheme of “guardian angels” is considered (see Petavius, *De Angelis*, lib. ii. c. 7; *Opera*, vol. iii. Antwerp, 1700). For, instead of fixing the mind on the entire order with its various regions of service, blended and sometimes co-operating with our own, this notion, in the true sectarian spirit, limits the attention to only one section of that order, and one department of the services fulfilled in it. Cp. Bp. Horsley, *Serm. on Dan.* iv. 17.

which is the sure consequence of a removal from the only position where the evidence of them can be certainly perceived.

Our inspired interpreters of the course of human history have always pointed out this unconsciousness of the living agencies which are around man, as well as the narrow reasonings on the Divine ordinances which also accompany his failure in loyally occupying his assigned place in the Redeeming Dispensation—as constituting some of the chief reasons of its inefficiency in working out the ends of its establishment⁵. Against the sectarian spirit, accordingly, and these its evil accompaniments, they always zealously protested. And the close application of their testimony and their admonitions to the facts of later history, manifests the wisdom of their protest, and it vindicates their earnestness ; while they show us that this spirit is one of the main reasons why

⁵ “ There is one general cause of ruin which the prophet looks upon as comprehending all particular causes : ‘ My people are in captivity or bondage, because they have no *knowledge*.’ The sensuality, the covetousness, the self-glorification, the practical disregard of right and wrong in their dealings with each other are destroying all faculty of moral discernment, and making them brutish and slavish. . . . They do not know, they cannot understand ! These are phrases occurring continually in the prophets to describe the extinction of that perception in a nation which is the proper attribute of man, and the consequent triumph of all mere animal propensities, together with a resolute, deliberate selfishness which is not found among animals, but only among fallen spirits.”—Maurice, *Prophets and Kings of the O. T.* p. 238.

men fail in realizing the blessings which should have flowed on them from that Dispensation which was set up for their recovery.

For its workings have been continued, and we may still observe it busily active wherever our attention is directed. Yes, mournful failures of the restoring scheme of mercy, the saddest frustration of the Divine purposes for man's well-being, are on this account everywhere beheld, while still the glorious ideal with which he is encompassed, and the testimonies of the heavenly design which are ever uttered in his presence—condemn this evil spirit, and rebuke and cast shame on every display of it. How emphatically are they doing this when they remind us of those nobler beings, our fellow-citizens in the Heavenly Kingdom, with whom they bring us into intercourse, and whom they represent as ever hearkening, not to the suggestions of their own narrow experience and finite understanding, but to the commandments of the Supreme! With faces which are veiled in confiding submission to His behests as well as in adoration of His greatness—those beings come into His presence. And thence they ever go forward in swift fulfilment of what He has enjoined, severely rebuking those mistrustful men who must always see the end of the activity or endurance which is required from them, and who must ever consult their own reason in attaining it⁶.

⁶ The chief disclosures of the unseen world, as we find them

V. But the work which is carried forward in their spirit, with the self-forgetting, self-devoted zeal of the unfallen, must also be characterized by the animation which is inspired by their strong assurance while they are engaged in it. Instead of doubting or fearing that the Divine Order can ever be impaired by the denials or the contradictions of men living in the midst of it, those beings rather see it brought out into clearer and fuller manifestation by such means. The purposes of God become more impressive in their view, as the history of creature-opposition to them has been lengthened, and as the admonitions flowing from that history have been confirmed.

Nor may the same conviction ever be absent from the minds of those who are here living under the Redeeming Dispensation. We name this also as one of those laws of its true working, to which our atten-

in the visions of Micaiah (1 Kings xxii.), of Isaiah, and of Ezekiel, and in the Apocalypse of St. John, show that "functional service," as in "a camp of living forces where authority is paramount," is the universal law of spiritual existence. With veiled faces, denoting "the absence, in spirits that are perfect, of all wish to display their own attractions, their willingness to go any where, and do any errands" of duty and love—the inhabitants of the unfallen world are represented in their active obedience to the will of God. And all who have entered into the spirit of these visions, say humbly with the prophet, "Lord, send me." If any where they see fields for effort, "where the harvest is great and the labourers are few," they do not encourage a self-willed impulse at once to rush forward into those fields, but they rather "pray the Lord of the harvest that He will send into it labourers" whom He Himself has qualified and chosen.

tion is at this time specially demanded. Like the others which we have been dwelling on, it is pressed on our heedful observance by the sad and ruinous consequences which history shows have always followed from neglecting it. For we see that whenever men have guiltily yielded to the fears which their evil nature constantly suggests to them—the Divine Ordinances of their Fellowship have not been embodied in accordance with its pure idea and design, and many of the Redeemer's kindest provisions for their welfare have therefore been frustrated'. Moreover, other inferior courses naturally suggested by their fears, have been then adopted. Human expedients have been called in to help the agencies which God has furnished ; and, in the confusion which has thus arisen, the real nature of the Restoring Dispensation has been misunderstood, and its agencies have been corrupted and enfeebled. Here we come upon one of the fatalest of the results which follow man's sluggishness in looking on the vision which the Revealer has opened out before him, as well as from

' Assurance, courage, manly confidence that is based on faith and combined with it (*ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν, τὴν ἀρετὴν*, 2 Pet. i. 5), is constantly named by the sacred writers as an *essential* attribute of a "godly man" (cp. Note 9, p. 175), and the "fearful with the unbelieving" are represented by them as being in the "lost" condition, outside the Divine Realm (Rev. xxi. 8). Every one truly holding his place therein, and rightly apprehensive of things which are there surrounding him, is necessarily certain of the ultimate ascendancy of righteousness and truth.

his inveterate mistrustfulness. If indeed he saw, as he may see, this earthly economy springing out of the Eternal Realm, and built by the Great Organizer into the ancient framework of the universe—he would know that immortal vitality pervades it. He would see that the conceptions which it is meant to embody, and the ends which it has been set up to realize—will, in their several parts, and in their entirety, be perfectly fulfilled although innumerable spirits should fall away from it in hopeless separation⁸.

⁸ We cannot doubt that the type which the Infinite Mind purposed to embody in our creation, will, in its several parts and its entirety, be perfectly realized, although innumerable spirits that were meant to form part of it, shall fall away in hopeless separation. So the prophet was taught in his vision of the "potter's work" (Jer. xviii.). Cp. Maurice, *Prophets and Kings of the O. T.* p. 402. The completion of that purpose was indicated in the "sealing of the 144,000," and in the uprising of the city, "which lieth four square, with its twelve foundations and its twelve gates" (Rev. vii. and xxi.). We may see how this prospect vindicates the truth and earnestness of those who are possessed by the thought of the immutability of God's decrees, while yet it utterly condemns them in attributing "respect of persons," or individual partiality (*προσωποληψία*), to Him, in opposition to the express declarations of St. Paul upon this subject (Rom. ii. 11. Eph. vi. 9. Col. iii. 25). Every place will be filled up in the redeemed assembly, and every region of the heavenly Jerusalem will be occupied, notwithstanding the resistance of individual wills and of communities (Rev. xvi. 19; xxi. 24, 26). Enough is done, and will be done, for all men; and if their part be left undone, they must fall away and make room for others, themselves abiding, hopelessly as it would seem, beyond the limits of the *κόσμος*, in the "outer darkness," which will for ever gather round it.

This has always been the conviction of those who have looked with clear and open eye on God's revelation of His Kingdom. Nor may it ever be absent from the minds of His true-hearted workers under the dispensation which He has established amongst men. And from it they must habitually derive strength and animation. In thinking of the end of their labours and conflicts, and of the great interests that are thereby served, they must feel that the humblest positions which they may be called to fill, are dignified, and that the lowest toils are gloriously ennobled. And they must work on in the assurance that they are gloriously sharing in all the present triumphs of Righteousness and Truth, and that they will be exulting partakers in the coming manifestation of those Sons of God in whom hitherto unknown glories of the Divine Character will be reflected.

The absolute necessity of cherishing this sure and certain hope, and of labouring in the confidence inspired by it, is the last lesson which we gather from the history of man's experience, as it is viewed under the light of true views of the laws and purposes of his existence. With the other conditions we have enumerated, this also is necessary to the effective working of the remedial dispensation. And looking back we can see in all times and places many who have lived in this true apprehension of the Divine Provisions for their welfare. Recognized as the loyal sons of God in this earthly province of His

Kingdom⁹, and in that character helped by the Lord and Giver of life and of obedience, they have thus used the supernatural institutions with a clear knowledge of the aims which those agencies were intended to accomplish. They have also recognized the merely subservient character of every instrument in relation to those ends. In doing this, they have always felt that their earthly was blended in perfect unity with their celestial life. And with this consciousness they have in the true spirit of functional service fulfilled the tasks which have been assigned to them, maintaining all the while a sure conviction of the triumph of the cause to which they were devoted.

And, so far as they have thus lived and moved, they have manifested their Divine Sonship as truly as any who have continued in their first estate

⁹ In other words, they embody Dr. South's noble description of a godly man: "He only can lay claim to so glorious a qualification who is actually in covenant with God, . . . who, with a full and fixed resolution of heart, has taken the whole law of Christ in the several precepts of it, with the utmost hardships attending them, for his portion in this world, and the promises of it for his inheritance in the next; he who rules his appetite by his reason, and both by his religion; he who makes his duty his business, till at length he comes to make it his delight too; he whose sole design is to be pious, without affecting to be thought so; he who lives and acts by a mighty principle within, which the world about him neither sees nor understands; a principle respecting all God's demands without reserve; a principle carrying a man out to a course of obedience, for the duration of it constant, and for the extent of it universal."—*Works*, vol. iii. p. 18.

exempt from man's calamity, and from the consequences which it has brought on him. Nor can we doubt that, in all periods and places, vast numbers have thus dwelt and wrought amidst the clearest light of the heavenly revelation. Nevertheless, as we approach the central period of man's history, we see many causes working to obscure it, and therewith an increasing need that the prophetic testimonies of earlier ages should be gathered up and concentrated into a more impressive disclosure of our earthly economy, and that the laws of its true working should be brought forth in yet clearer and more emphatic proclamation.

CHAPTER V.

FULFILMENT IN LIFE AND MINISTRY OF CHRIST.

WE can easily trace upwards to its origin that obscuring process which had, at length, almost universally darkened man's real condition in his view. It comes into notice at the time when men were "scattered abroad over the face of all the earth." They then began to investigate the nature and resources of their dwelling-place, and to revolve their own consciousness, besides, in separated paths, without the mutual counsel and compensating help which their different races might have given to each other¹. And in the fresh discoveries which they were thus continually making, the knowledge which had

¹ "What St. Paul says of the spiritual gifts whereby the particular members of the Church combine to make up what is wanting in each, is also," observes Neander, "applicable to the differences between nations. . . . Each has received its peculiar post and office in creation." They are "integrants to one another." Hence "the birth of pre-Christian heathenism, when men's powers and faculties were left to follow their own bent, may be dated from the moment when they said, 'Go to, let us build us a city and a tower, &c.'"—Kurtz *History of Old Covenant* (E. T.), vol. i. pp. 1. 117. Cp. Gladstone's *Homer and the Homeric Age*, vol. ii. 524.

been Divinely communicated, was forgotten: the ever-new terrestrial disclosures obscured the revelation of that sphere of being in which earth and its affairs are comprehended. Moreover, that excitement of the more energetic natures among them which was consequent on their discoveries, brought out with fresh activity all the evils consequent on the first apostasy, for which the Remedial Economy was intended to provide. In the new evolutions of their experience and consciousness, self-will and self-dependence were confirmed.

Hence they commonly disregarded, nay many even denied, the Dispensation that had been instituted for their welfare; and they fatally perverted it through their neglect of the laws by which its working is controlled. We see these evils continually increasing, until at that which may be called the central epoch of man's history, every cause which could hide his true position and incumbent obligations, was in active operation. Apart from their Divine Associate, and unguided by the influences of the Society which He had founded, men had then gone in every direction whither their own reason and tastes impelled them, and had there made independent trial of their own natural resources. And in these exercises of self-will and self-reliance, the Restoring Economy was naturally perverted in all possible methods, where it was not utterly forgotten². It would seem that at the

² Our recent deeper researches into the History of Thought are continually reminding us that well nigh every form of modern

period we are speaking of, the cycle of human error and corruption had been completed; and that an eventful, nay, even an appalling crisis in man's history was reached. But the emergency had been clearly foreseen, and an adequate provision had been made in the Divine Counsels for its requirements. It was in this prospect that clear and emphatic promises had

speculation has been anticipated by earlier thinkers. "Human wisdom seemed (then) at length to have paused in its exhaustion . . . the whole field of speculation had been traversed and explored."—Prof. Archer Butler's *Ancient Philosophy*, vol. ii. p. 365. Man's *independent* speculative activity, combining its products with fragments of revealed truth, produced even in very early pre-Christian times, doctrinal heresies, and ritual corruptions that were substantially identical with those by which the Church was afterwards troubled. Numerous illustrations of this statement may be found in Job and Ecclesiastes, and in those of the prophetic writings which speak of depravations of Divinely revealed truths and enjoined practices, that had been brought by heathen influences into the Church. "The pathways of error have limits which are soon reached. They are therefore constantly retrodden, and they all seem to have been explored before Christ's Incarnation. . . . Philosophy had then completed its possible circle, but had found no answer to the doubts and questionings which tormented humanity." These facts are strikingly illustrated in every page of the many books—such as Döllinger's *Heidenthum und Judenthum*, De Pressensé's *Introduction* to his *Histoire des Trois Premiers Siècles*, Hardwick's *Christ and Other Masters*—which have been written to represent the different attitudes of expectation, and varieties of questioning that were met in Christ's disclosures, and which show how "the living perfect truth has points of tangency for all the one-sided forms of error."—Cp. Augustine *De Doctr. Chris.*, ii. 40; Neander's *Church History*, vol. i.; and Prof. Jowett *On Natural Religion*, in his *Epistles to the Thessalonians, &c.*, vol. ii.

been given to the effect that the Son of God, the Eternal Word, would afresh unfold, and unmistakably interpret, in one clear view, all that, in "many parts and methods, He had made known in time past to the fathers by the prophets³." He would thus "destroy the face of the covering that was cast over all people, and the veil that was spread over all nations." And by his condemnation of men's mistakes and falsehoods, as well as by direct communications, He would again open out the real form and purpose of the Divine Order, and of the course therein to which man has been summoned. In His Own Person, He would show what is the true human path through the universe; by what means men may live a heavenly life amidst their earthly conditions of existence, and demean themselves worthily as the sons of God, and as the citizens of His universal kingdom.

For this end, accordingly, and in that "fulness of the time," He came. Miraculously taking on Himself the nature of a man, investing His Divine Person with humanity in its typical form, He showed, or we may say, He embodied and mirrored forth afresh, the Divine Order of our being in His Incarnate Life,

³ "Πολλυμερῶς και πολυτρόπως, in many portions, and in divers manners." (Heb. i. 5). These two adverbs are no mere "rhetorical redundancy" But they set forth accurately the nature of the pre-Christian revelations which were "various in nature and form . . . presented in shifting hues of separated colour. Christ is the full Revelation of God, Himself the pure Light, uniting in His One Person the whole spectrum."—Dean Alford *in loc.*

in His teaching and His works, and He disclosed with especial clearness the sacrificial basis on which it is proceeding⁴.

In the accomplishment of this commission the Eternal Word came "full of grace and truth" into our world, and dwelt amongst mankind. In His Life "the true Light" was manifested. By its means, He "made known the manifold wisdom of God, according to the changeless designs which He had purposed," and carried forward, from the foundation of the world. In His words, and in His constant habitual demeanour; in His vindication of all the true teaching and of every righteous life which belonged to the period before He came, in His strong protest against all unrighteousness and error, and His inexorable condemnation of the proceedings which those evils had dictated—He showed how man's individual and social existence may be rightly passed in view of all the circumstances of his position as it is involved in the general economy of being, and in respect also of the special distinctions and terms of his estate. In this manner all the utterances of prophetic insight through the earlier ages of the

⁴ Some suggestive, and truly valuable remarks on this "fulness of the time" (τοῦ χρόνου) will be found in Bp. Ellicott's *Commentary on Ephes.* i. 10, where he speaks of the πλήρωμα as filling up the ordained καιροὶ (times estimated in reference to the epochs of the Divine Government), and of the remarkable compound ἀνακεφαλαιώσασθαι, as marking "a re-union, a re-collection, a 'partium divulsarum conjunctio,' in reference to a state of previous and primal unity."

world's history, were gathered up in His Life and Teaching, and were therein interpreted and confirmed. And it is in this view of them, that all the features of His human course must be regarded, if we would duly understand them. This casts its revealing light on His Incarnate Life, and gives us its true interpretation⁵. Thus observing Him, we behold the whole system of human being embodied in His Person and Work; so that, from the living and the spoken utterances of the Eternal Word, that system might be inferred where it had not been

⁵ This view of Christ as embodying in His Life, and thus reflecting and setting forth the very truth of existence, so that He was ἡ ἀλήθεια (ἀλήθεια opposed, not to ψεύδος, but to σκιά or ὑπόδειγμα), appears in the passages above quoted, and it is further affirmed in those where He spoke of Himself as the true Light, the true Bread, the true Vine, ἀληθινός in all such cases meaning that which perfectly fulfils its own idea, as compared with all partial realizations of the same. In this sense it may be said that Christ is Christianity. "It is not," says Canon Liddon (*Bampton Lectures*, p. 127), "related to our Lord as a philosophy might be to a philosopher, that is as a moral or philosophical system thrown off from His mind. . . . It is non-existent apart from Him. . . . It perishes outright when men attempt to abstract it from the Living Person of its Founder." Or as Lange (*Life of Christ*, vol. i. p. 84, E. T.) eloquently says, "When we view His humanity and see how it is one with its ideal, illuminated by the thought of God, and thus a reflection of the whole world, He appears as the great Symbol. He is in this relation the pure Image of God, and therefore the Light of the world, the Key which unlocks the spiritual riches of heaven, of mankind, of nature; the centre of all symbols." Cp. also Dörner's *Doctrine of the Person of Christ*, and especially some remarkable passages on this subject from Irenæus, which are quoted in vol. i. (E. T.)

previously made known, and where any knowledge of it was still extant, it was by this means set forth in completer fulness, and with an infallible authentication.

Thus mindful, then, of His purpose, and regarding Him in the light of it, we look first upon His human life in its individual aspect, and apart from the connexions into which He was brought by it. And so contemplating Him in what we may call His purely personal relations with God and with His creatures—nothing surely is more remarkable than His habitual mindfulness of the widest relations by which our earthly system is distinguished. He evidently recognized man's citizenship of the universe as well as of this sphere of it. In His constant reference to "His Father in heaven," and His allusions to those ministrations from the far-outspreading sphere wherein our dwelling-place has been incorporated, which are carried forward in the midst of us—this connexion was declared by Him. He habitually lived, and He always spoke, as if His human life had brought Him as one of a reconciled family and race, into the Kingdom of Heaven. And this restored position of mankind was still further betokened by the marked contrast between His regards and demeanour towards men, and towards the reprobate spirits who came intruding into their society. Indeed wherever we observe Him, we see that He regarded His earthly course as entering harmoniously into the system wherein the highest beings dwell; nor should we fail to

notice that, while these supernatural references calmed and strengthened His human spirit, they never produced in Him excitement*. Those regards which He cast so far beyond the limits of this earthly sphere, never disturbed His deep habitual serenity. All the supernatural relations into which He thus showed that human life is brought, and all the great realities that are implied in them, were blended in the melody of the calmest and most harmonious flow with the homely trivial circumstances amidst which His daily and yearly course was carried forward.

Every one is familiar with its details. We have often dwelt upon its earthly aspects and bearings, from the lowly beginnings of His life in Nazareth, and amidst the hard conditions through which there as well as elsewhere and afterwards, it led Him—until its close. We have observed His patience and humility, His kindness and courage, His lofty nobleness of bearing too, as He moved onwards and upwards along His appointed path, ever “in-

* This calmness, along with the energy of Christ's demeanour—for if “unhasting” in the spirit of trust (“He that believeth shall not make haste”), He was also ever “unresting,” and His serenity combined with the deepest sympathy, for “surely it was not insensibility to the ills and pains, the witnessing of which moves me to pity and disturbs my peace, whence springs the serenity of that brow and the governed calm of that countenance” (*Restoration of Belief*, p. 358)—appear impressively in every page of the Gospel History. Cp. Uhlmann *On the Sinlessness of Jesus*, chap. iv. ; and Row's *Jesus of the Evangelists*, pp. 18. 227.

creasing in wisdom," and "waxing strong in spirit," by means of the instruments that were set within His reach. The virtues which we see in men before His time, were but the faint gleams of His full-orbed refulgence; and by all men since He came, that glory which was beheld in Him, has been only dimly, brokenly reflected. He was indeed the fairest among the sons of men; and as we see Him in that enclosed and narrow scene of His incarnate life, these views of His perfections are familiar. Yes, but we do not see Him in His loftiest aspect, in all the "fulness of His grace and truth," until those earthly enclosures fall away, and we observe the background of His path. Far outside Nazareth and Capernaum and Jerusalem, nay, far away from earth itself, we must take into account the glorious although invisible scenes and communities by which He was surrounded, and mark the oneness of His course with that of the most majestic of their occupants. In fellowship with the denizens of that larger world, as well as with the men who were close at hand, His eyes being fully opened on its vast outspreading harmonies, supported by its forces, upheld, exulting in the midst of them—He lived and moved, and pursued His earthly being⁷. And, plainly, its full

⁷ "Jesus Christ," says Pascal, "speaks of the greatest things so simply that it seems as if He had not thought upon them, and yet with such clearness as convinces us that He did think upon them. . . . As a king enters upon the interests of an empire just as a private person does upon the most ordinary affairs, so Jesus Christ speaks with a naturalness (*naïveté*) of the

significance cannot be discerned unless this view of it is borne in mind. We must remember the system in which our earthly sphere has been incorporated, the conditions under which our world holds its place in the vast Economy of Being, His connexion with it through the ages before that in which He appeared as a man amongst mankind, and we also must bear in mind His great purposes in coming from the realm of order and blessedness into the midst of our society—and then, as we see all the glories of that realm embodied in His human aspect and activities, we are qualified to read truly the main lessons of His Incarnation. His protracted seclusion, and its monotonous and lowly occupations; His toils, and restraints, and self-denials; His protests, His sufferings, and conflicts—are then seen in their full significance. Surveyed against that supernatural background, they all come into their places as parts of His Revelation of the Divine Order of man's life. In His announcements of the laws of that Order, and in His own unswerving conformity to all of them, as well as in His protest against men's errors concerning it and their transgressions—He showed, throughout

things of God and of eternity.”—*Pensées*. It has been well observed that to “feel the full force of this consideration, we should bear in mind the style in which it had been customary to treat on kindred topics. Our Lord's manner, in every such instance, was *natural*. It became Him, who having ‘been with the Father from before the foundation of the world,’ had descended to hold converse with man concerning the things which He had seen and known.”

those three and thirty years, how every son of God should live under the human conditions of his immortal being, amidst the toils of his appointed calling, through the duties and restraints of the associations in which he has been enrolled^a.

And now, still keeping in view what must be regarded as the great purpose of His Incarnate Life, let us consider Him in these associations. Remembering that He came to show forth the pattern of a right and true existence, and to reveal the Order under which it must be here embodied and fulfilled, to stand forward as the model of a pure and noble life, justifying those in the past who had observed it, condemning those by whom, in the same past, it had been contradicted, and fulfilling, too, the like offices with respect to all who should come after Him—thus looking on the earthly life of the Son of God, let us observe Him in His social relationships. And first, we will turn to His fulfilment of those household and neighbourly

^a In Christ's Life we observe the perfect ideal of "unworldliness." It was not merely that of the recluse or of the philosopher. In the sphere of His great perceptions, heavenly light shone through His common duties, and amongst them. (Note 2, p. 153). He was "in heaven" (John iii. 13), conscious of its order and purity, while He was busied in the ordinary track of common duties upon earth. Hence the "world," and "flesh," and "life" in their subordinate instrumental character, were reverently treated by Him, and their obligations were sedulously discharged, while yet he was absolutely untainted by the "lust" of the flesh and of the eye, and utterly uninfluenced by the "pride of life." Cp. Lange, *ubi. sup.*, pp. 87, 88.

ties by which He was connected with those who were nearest to Him in the flesh⁹.

We have often observed Him thus living as a son in a lowly Jewish home, cheerfully submissive to its restraints and privations, bearing the hardships, the narrowness and the annoyances, of a workman's household, and ministering to the help and comfort of those with whom He was there connected. His social life in Nazareth is familiar to our contemplation. Here, however, we are trying to survey it in the view which has just been indicated, as transacted in presence of the ages, and upon a sphere that was on all sides open to and connected with, those regions in which the Divine Order is prevailing. We are bearing in mind man's place in that Order, and are remembering His purpose in coming into this part of it; and so it is that we recognize in Him the pattern in the

* That becoming reticence which the Evangelists observe with respect to the details of Christ's Life in Nazareth, is not, however, so absolute as to leave us in any doubt as to His discharge of every family relationship while He was there. St. Luke's mention of His subjection to His parents; and the frequent allusions to His brothers and sisters; as well as the known habits of the Jews—are decisive witnesses upon the subject. The nearness of His connexion with the other members of His family is uncertain. Full information on both sides of this much disputed question is given by Professor Lightfoot in his *Epistle to Galatians*, pp. 247—282. The close intimacy, however, of His connexions with them, whether brothers and sisters, or cousins, may be inferred from the fact that they were among the last who learned His true character. Cp. Bp. Ellicott's *Historical Lectures on the Life of Christ*, p. 98.

likeness of which all righteous and pure social life, in whatever world, is passed, while first we mark His due and perfect recognition of the ties which were nearest to Him, and His accomplishment of all home duties towards those with whom He was naturally connected. By His own observance of them, He thus authenticated and affirmed those laws which underlie and sustain the bonds of parentage and kindred: He showed that all the strong, deep feelings which constitute the foundation of man's home are part of his aboriginal, archetypal constitution¹. That feature of the Divine Order which we recognize in "every fatherhood of heaven," was clearly mirrored in His Person, when, as son and kinsman, in the experience of love to those around Him, and earning their respect and affection in return—He filled out His place in one of those constituent groups from which in the course of an organic development, tribes and

¹ For reasons already mentioned (Note 8, p. 26), the existence of the family tie is regarded as entering into the archetypal constitution of all being. And is not this view, through a "consilience of proof," corroborated by the fact that He in Whom "the ideal and the phenomenal were perfectly harmonized" (Neander, *Life of Christ*, Section 3), not only Himself discharged all family obligations, through the greater part of His earthly life, but strongly condemned those by whom, under whatever pretexts, this obligation was neglected. Matt. xv. 5; Mark vii, 11. Cp. Art. *Corban* in *Bible Dictionary*. Very significant also in the same direction is the fact that He never alluded to, and, so far as appears, abstained from all intercourse with, the Essenes whose populous communities were stationed in the glens and vallies only a few miles from Jerusalem.

nations are compacted. Thus did He show forth, and afresh reveal the family institute as part of the Divinely-appointed order of our being, and condemn the theories which would abolish it, or in anywise interfere with its free and healthful natural development.

For this end He lived out man's family life under its severest conditions, in the most trying of its forms². And, in steadfast maintenance of His great purpose, He also came, through and by means of that life, into the next outlying sphere of our existence. Amongst His kinsfolk and acquaintances, He entered into His own neighbourhood and tribe. Staying far away from the attractions and excitements of His age, He ever subdued the tendencies which would have carried Him into the midst of them, and abode amongst His people, sharing their humble joys and sorrows, and bearing His part in their engagements. There, He "refrained His human spirit and kept it low." And He maintained its pure mastery over the "lust of the flesh, and the lust of the eye, and the pride of life." "Mine hour is not yet come,"

² The reserve above alluded to (Note 9. p. 188) casts, however, no doubt upon the fact that it was in the house of a poor man, and under the restraints which social disqualifications and narrow means entail, that the greater part of the thirty-three years of His course was passed. Family life under those severe conditions which now distinguish it in the cottages of the humblest classes, with its noisy rude companionship, its scanty food and coarse attire—supplies the features of His course during nearly the whole of His sojourn amongst mankind as man.

was His answer to those who would have drawn Him out of that sequestered scene, and who so wondered at the constraint which He laid upon powers which they well knew would have won for Him high distinction among the great movements that were then going forward in the world. Marvellous, indeed, is the spectacle on which we are looking, when we there behold His familiar kindly intercourse with those nearest to Him, His "brethren and sisters," His "kinsfolk and acquaintance;" and when we mark His sedulous diligence amidst the lowly occupations that devolved on one living in that secluded corner of the world³! And every one must have felt how nobly He then vindicated the wisdom of every lonely worker who, in like manner, had before, or who has since, "refrained his spirit," and kept it low. Yes, but we do not see the whole significance of the instructive spectacle, nor gather up the entire lesson in which it was intended to instruct mankind, unless, again looking through the sensible enclosure which there hemmed

³ "The parents of Christ knew Him well to be of a disposition, not strange, nor sullen and stoical, but sweet and sociable; and therefore they supposed He had spent the time and way in company of their friends and neighbours (Luke ii. 44). They do not suspect Him wandered into the solitary fields; but, when evening came, they go to seek Him among their 'kinsfolk and acquaintance.' If He had not wanted to converse formerly with them, He had not now been sought amongst them. Neither as God nor man does He take pleasure in a stern, froward austerity and wild retiredness, but in a mild affableness and amiable conversation."—Bp. Hall's *Contemplations, Works*, vol. ii. p. 299.

Him in, we see how, in that time and place, He was working in Divine harmony with the strongest and most illustrious workers for God in the noblest spheres of service. Another law of the Celestial Order was thus disclosed by Him, and lived out beneath our observation! Emphatically did He thus testify that those who are nearest to every son of God have the first claims on his affections; and that it is in the place where he has been set, in fellowship with the companions amongst whom he has been brought, in the "works prepared for him to walk in," that his true work is to be done⁴.

In this spirit of functional service, habitually setting forth the law that, in the general ordering of human affairs, each one must forego his individual will and pleasure, and must accomplish the work, given him

⁴ This lesson is brought out with great force if we connect the circumstances already referred to (Note 2, p. 190) with the local position of Nazareth. Unlike the "hill country of Judea," where, far removed from the occurrences of that eventful period, John "grew and waxed strong in spirit"—the place where Christ's life was passed for thirty years, afforded Him frequent glimpses of the great movements that were then going forward in the world. "From that favourite place of resort, on the top of the hill upon the slope of which Nazareth was built, and as He thence looked northwards over the Buttauf plain, He might often see hosts of soldiers advancing for the punishment of some rebellious outbreak, or for the execution of the rebels who had been apprehended in that neighbourhood. . . . Carmel and the white shore of the Mediterranean around Acre, the sea beyond, and the distant peak of Hermon—all come into the prospect." *Scripture Lands*, p. 283. Cp. Robinson's *Bib. Res.*, vol. iii. p. 189. Stanley's *Sinai and Palestine*, p. 357 (1st Ed.).

to do, with a constant reference to the Will of God in its appointment, and with a loving and submissive devotion of himself and his resources for the welfare of his brethren—our Lord quietly lived and laboured for thirty years, in a scene and in occupations than which none drearier, or more trying, can be imagined.

And the same fact was revealed by Him with even greater clearness when He passed from the narrower to the wider scenes of His earthly ministrations, from Nazareth to the towns of Galilee, and to Jerusalem⁵. For still it was on a confined sequestered scene of action, far away from the general movements of the age, and with a cheerful use of the instruments put into His hands, that He there dwelt and worked. Through and by means of the agencies which gathered round Him in those places, employing His nation's customs

⁵ The sacred and historical interest which attaches to Jerusalem, the pilgrimages of which, even in pre-Christian times, it was the centre, and especially the exaggerations of Josephus (see Fergusson's *Jerusalem*)—lead one to forget that it was, in fact, a sequestered spot, and that in secular estimation it has been always so regarded. The metropolis of Palestine was Cæsarea. We see this *retired* position of Jerusalem brought out in a passage from Bourrienne's *Mémoires sur Napoléon*, quoted in *Scripture Lands*, " Nous n'étions plus qu'à environ six lieues de Jérusalem (i. e. at Ramlah, in going along the coast to Acre); je demande au général en chef, s'il n'aurait pas le désir de passer par cette ville célèbre sous tant de rapports. . . . Oh ! pour cela, non ! Jérusalem n'est point dans ma ligne d'opération ; je ne veux pas avoir affaire à des montagnards dans les chemins difficiles."

and traditions, the commonest associations of the men who came into His presence, their most familiar proceedings, and most ordinary phrases, using all the means in fact that were there presented for His use, working through that department of the heavenly constitution in which He found Himself, while His mind was fixed on its widest aspect and most general relations, speaking in Hebrew words the language of universal being, and setting forth under a Jewish form and costume an immortal pattern for mankind—He still embodied and reflected forth the ordinance which sets every member of the body in the place which God hath chosen, and requires each one to work there in his appointed measure that the whole may be “built up in love.” With the purpose of afresh affirming by mirroring forth this law of our existence, He wrought from the day when He said, “Wist ye not that I must be about My Father’s business,” to that supreme moment when He cried aloud, “It is finished*.” Moreover, in frequent utterances, as well as in habitual daily acts, He was constantly, and with the like design, affirming that He came, “not to do His own will, but the will of His Father Who had sent Him.” With the same intention He declared that the very

* In that view of Christ’s work on which we are here dwelling, we may well attend to the context of the words :—αὐτοῦ γὰρ ἔσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς κ.τ.λ. See Harless’ *Note* upon the passage quoted by Archdeacon Hare, *Mission of Comforter, Notes*, p. 1027.

“meat and drink” of His Earthly Life was to accomplish it⁷. In the more familiar teaching, which He addressed to His disciples, He always spoke to the same effect of the lives which were to be the copies of His own. The work appointed to each of his servants by “the master who took a far journey ;” the talents which were “delivered to every man according to his several ability”—conveyed the lesson of which we are now speaking. And it was again emphatically set forth in His parting declaration, when He said to His followers, “As My Father hath sent Me,” with My special tasks and My appointed burdens, “into the world, even so do I send you”—that, after My example, you also may there fulfil the work which has been given you to do⁸.

Then, again, He afresh proclaimed, in like manner, that heavenly law which, as we have seen, universally and throughout all worlds, gathers families and tribes into “thrones and dominions, principalities and powers.” In other words, He plainly affirmed by His own observance of it, the sacredness of

⁷ In the prophetic descriptions of Christ's work, and in His designation as the “Anointed,” as well as in His own affirmations, the functional character of His ministry is brought forward. Cp. Ps. xl. 6, 8. Heb. x. 5. Isaiah lv. 4. For the official signification of Messiah (מָשִׁיחַ = *χριστός*) or the Anointed, see *Bib. Dict.* in voc. *Anoint*.

⁸ In addition to our Lord's direct teaching on this subject, as in His parable of the Talents, may we not say that the law in question is distinctly brought out in His constant allusions to “ministry,” and “service,” when He is describing the lives of the loyal and zealous subjects of His kingdom?

national life, and set forth the principle that each community should develop itself "after its own kind," on its own Divinely appointed ground. The tyrannical aggregation of "kingdom empires" not less than cosmopolitan indifference, was emphatically condemned by Him. He showed that a people's fatherland, with its ancestral institutions, should be reverently hallowed in their regards; that they should honour their ancestors if they would ensure their stability in the land which the Lord God had given them*. We see this principle distinctly embodied in His Life, when on Jewish ground we recognize Him as a Jew, and observe how He identified Himself with all Jewish institutions. For not only may the countenance of a son of Abraham, with all the Jewish features marked on it, be discerned in the Incarnate Word, but we also see Him adopting the social habits of His nation. On every occasion He identified Himself with the people of His birth. He observed their customs, He revered their authorities, He frequented their assemblies, their institutions were

* Speaking of the 5th Commandment, Dr. Kalisch (*Comment. on Exodus*) says, "The family is the basis of society; and the parents are the centre of the family. The disorganization of family life in a State is the surest and most melancholy symptom of its decay; the disobedient son will be a faithless husband, as he will undoubtedly prove an unpatriotic citizen, an untrustworthy friend, and an undutiful man. The very wording of our commandment proves that it has a political background; it promises 'long life in the land' in which the Israelites were to form a nation. . . ."

supported by His offerings. In one word, He was the Son of David, as well as the Son of Man; and, in this character, He cherished ancestral, as well as personal and family affections¹. He fully lived out man's national life, and He sanctioned, yea, He emphatically affirmed the true ground of its authority by the most explicit declarations, as well as by the most marked obedience, as when He represented its rulers and ordinances as having been appointed by God, and affirmed that the power which they were exercising in their lawful spheres, was committed to them "from above²."

Hence, we perceive that all the aboriginal relations of man's existence were manifested in His Incarnate

¹ The fact that Christ was of the "house and lineage (*πατριὰ*) of David," and that He accepted the title "Son of David;" in other words, that He assumed a distinctly Jewish position, is often forgotten even by writers on the "Evidences," and much more by men like Greg and Theodore Parker, as, e. g., when they speak of "His great soul rising above all national, educational, and social influences," and that "He stood forth, not as a Jew, but as a man." Cp. *Reasons of Faith*, pp. 51, 53.

² John xix. 11. One can hardly imagine a more emphatic condemnation of the maxim that "power is derived from the people," or a stronger affirmation, on the contrary, that the "powers that be are ordained (*τεταγμένοι*) of God" (Rom. xiii. 1) —than is contained in the *ἄνωθεν* of this passage. And its effect appears to be greatly strengthened by the *διὰ τοῦτο* κ.τ.λ. which follows, though Dean Alford, copying herein Lücke and De Wette, speaks of the connexion as "somewhat difficult." Surely this is the obvious sense of Christ's words, "My power is derived from God. And this fact heightens the guilt of the men who are now abusing it, since they are turning that which is a Divine gift to their own evil purposes."

Life, and thus were revealed afresh by Him. They were perfectly disclosed in His own earthly being, and He always represented them as forming part of The Divine Order, as entering into an Economy which has been united with the fatherhoods and tribes, with the thrones and dominions, in the existence of which the will of God and His purposes have been embodied. In the calm orderly life which He lived amidst these relationships as they exist among mankind, and in His cordial acceptance of the duties and obligations which they laid on Him — this intercommunion and mutual blending of earth with heaven, was declared³. But the perfect unity of the supernatural connexions of our existence with those which we distinguish as natural, was chiefly expressed in His Church Life; in the place which He took, and the duties which He fulfilled in the Divine Society as it existed, and was administered, in the days when He appeared upon the earth.

For He accepted every one of its relationships and obligations, and He used its “means of grace” as channels through which the strengthening quickening influences of the Spirit might be poured into His human nature, that so He might be duly qualified for the discharge of every duty which as man He had undertaken. Through the ordinance instituted for that end, He was formally incorporated into the Holy Brotherhood. “When eight days were

³ Cp. p. 183, and Note 7, p. 185.

accomplished for the circumcising of the Child, His Name was called Jesus;" and when "the days of His mother's purification were accomplished," He was "presented in the Temple." And that there might be no question that He truly entered into this Church estate, and sincerely accepted its conditions, we are expressly reminded that He ever afterwards recalled the distinction, and observed the duties to which He had been sacramentally committed. Moreover He expressly enjoined others to fulfil, as He Himself did, all the obligations which the Church then laid on them. Even when He was inveighing most severely against the ecclesiastical corruptions of the day, and taking the severest measures to repress them, He called the Temple itself His Father's house; He contributed to its resources, and enjoined deference to its authorities⁴. In fact there is hardly any page of His earthly history in which this distinction of His Life is not brought forward. It shaped and coloured the entire groundwork on which His human character was wrought. The writers who have described His

⁴ "He showed himself, fully and in all respects, a true and genuine member of the Jewish nation and Church. As He received in childhood the national covenant sign of circumcision, so, from the opening of His public ministry, He observed the ritual law. He attended the synagogue on the Sabbath; and went, like other Jews, to Jerusalem on the high festivals. He pointed out to the Pharisees that the (Mosaic) Law was a single, organic, coherent whole, not a stray collection of single precepts."—Döllinger, *First Age of the Church* (E. T.), pp. 10, 23. Cp. Freeman's *Principles of Divine Service*, vol. ii. part ii. chap. 1.

earthly course, assume that this distinction of it is always present to their readers' minds ; that we everywhere see Him fulfilling the "solemn vow, promise, and profession made for Him," in His circumcision. And, in fact, in every relation of life, as son, as neighbour and as citizen, as the companion of men, and as their teacher and their benefactor—He constantly reminds us that He regarded Himself as an enrolled member of the Church, and that He acknowledged Himself bound to fulfil all the duties and obligations, as well as to make use of all the privileges, to which by His sacramental incorporation therein, He had been committed.

Yes, by a most real participation in it, He manifested the true form of our Church Life, as well as of our life in all its common secular relations. In and through it, and in perfect freedom from the idolatrousness and superstition by which it has been darkened, He disclosed the supernatural aspects of man's existence, and showed how we are related to those celestial and eternal objects by which here we are surrounded. We may say indeed that He visibly realized the Fellowship of which we are speaking, when He described Himself as the "Son of Man in heaven". He showed how this life is meant to be, and may be actually transfigured and ennobled when men "have their con-

* Cp. Augustine *De Pecc. Merit.* Lib. i. 31 ; and Olshausen, on John i. 51, 52, and iii. 13. Wordsworth's *Ode on Immortality*. See also Note 3, p. 198.

versation there," and "set their affections on things above." His demeanour and proceedings in His Church position, as they were seen in such utter contrast with the mere sanctimoniousness of one party of the men around Him, and with the gloom and sourness of another; the openness and reverence, and the calm and lofty devoutness of His religious habits, as well as all His allusions to things "eternal and unseen," and to our duties with respect to them; in one word, the simplicity, and what may well be called the naturalness of His Life in the Divine Society—plainly taught and showed how it was meant to raise the individual man; to heal and quicken, and to ennoble him; as well as to purify and strengthen his social being in every one of its developments. It is true that we cannot insist too earnestly on His freedom from the mere formalism which surrounded Him, and by which the Church was, in His age, as indeed it has been in every age, darkened and enfeebled. But neither may we forget that He looked with habitual reverence on the Divine Fellowship, and on all its institutions. Indeed many of His words and actions are only intelligible upon the supposition that He recognized the Church as the disclosure of the Order in which the will of God has been truly and perfectly embodied; as a system of means which was Divinely instituted for the purpose of restoring men into conformity with the true type and standard of their life, and for helping them to obey the laws by which all existence is controlled. Once

more let us remind ourselves that we are regarding Him under the conviction that the archetypal form, and the eternal laws of the constitution beneath which men are living, were perfectly mirrored in His spirit and demeanour. And if so, then, surely, when we behold Him coming, through the Jewish ordinances into the fellowship of the unfallen, and into spiritual communion with God, when we observe how He used these sacred institutions in the closest connexion with every secular development of His existence, as the fountain of strength and inspiration for the right discharge of all the personal and domestic, the civic and the national obligations which devolved on Him—and all this is implied in His true membership of the Divine Society, and His sincere use of its “means of grace”—its heavenly origin was brought out by Him quite unmistakably, and the highest functions and ends that could be ascribed to it, were infallibly betokened by His acts, as well as by His words⁶.

⁶ Our Lord's participation in the Church Life of the Jews, its spiritual bearings, and the lessons of ecclesiastical polity that may be drawn from it—are surely of great significance. And yet it is hardly noticed by any of the writers on His Life. The supply of this strange omission would be of great service to the Church. For, surely, when the facts above referred to (p. 199) are observed in the remembrance that they were not merely exemplary, or, in any sense of the word, *fictitious* acts, but expressed true spiritual movements on His part—most useful lessons which are applicable in many directions at this time, might be drawn from them. In Freeman's *Principles of Divine Service*, vol. ii. part ii.,

Nor was it only in His ordinary life and proceedings, while He here took His place as a man amongst mankind, that the Eternal Word afresh made known the Order under which our human course is carried forward and controlled—His revelation was made yet more impressive by means of the “signs and wonders” which He also wrought for the purpose of showing the nature of the Divine Economy, its laws and its requirements.

For this was the intention and effect of the miracles which were interspersed throughout His ministry’. They were openings made into the unseen, glimpses through the veil of time and sense, that were vouchsafed by Him for the purpose of

an attentive reader may find some valuable suggestions bearing on their spiritual reference. With large resources of erudition and with deep insight, this writer draws out the inmost meaning of the Jewish services, and represents Our Lord taking part in them with the fullest apprehension of that meaning. In some instances, perhaps, importance is attached by him to matters that are really trivial, and we may lament here and there a certain hardness in his exposition of some parts of the Jewish ritual; but, on the whole, he has produced a noble work, and one which may be eminently useful in working out the views above suggested as to the spiritual and supernatural reference of what we may reverently call the Church Life of Our Blessed Lord.

’ Concerning the *significant* use of miracles, see Augus. *De Civ. Dei*, x. 12, and Butler’s *Analogy*, c. 2. Of those described in the New Testament, it is, says Abp. Trench, “singularly characteristic that the name ‘wonders’ (τέρατα) is never applied to them but in connexion with other names. They are continually ‘signs and wonders’ (σημεῖα καὶ τέρατα), or ‘signs’ or ‘power’ (δυνάμεις) alone, but never wonders alone.”—*On Miracles*, chap. i. (1st Edit.)

further instructing men in the nature of their position, its purposes and laws. And the views which were thus opened out by them, were marvellously deep and wide and comprehensive. When the fragmentary unsystematic accounts of His miracles which are given by the Evangelists, are brought together, they are seen to stand connected with all things visible and invisible with which man is connected, and in which he is concerned. It has been well remarked that "they extend as far as the varied powers of man can venture, and open visions of hope in each of the cardinal points towards which his thoughts are turned. And, in each, they are charged with some peculiar message. Now they peculiarly appear as works of dominion, and nature yields once more the pledges of man's sovereignty. Now they are embodied in works of love, and he welcomes in his own person, the types of his restoration. Now they are shown in works of judgment, and the Great Adversary announces in the confession of despair, the advent of his hopeless ruin*." They were wrought on nature in operations of power and of providence, and on man, in his person and his faculties ; and in the spirit world they were also wrought in connexion with the good and evil beings by whom men are there surrounded. And this is just saying in other words, that they show forth, and with a coherence and congruity which is itself in fact miraculous, the universal relations which, as our repre-

* Prof. Westcott, *Characteristics of the Gospel Miracles*, p. 8.

sentative, He was sustaining with all things visible and invisible, and that they manifest His benignant, as well as irresistible, working and warfare in the midst of them⁹.

For His warfare, as well as His working, is discerned in those miraculous achievements. Through all the manifestations of His agency in those invisible regions, as well as here on earth, and in the midst of man's affairs, we observe illustrations of the unceasing conflict which, as we saw in our survey of the Divine Order, is necessarily carried on by the sons of God with those powers of darkness by which it is pervaded. And very impressive glimpses of that conflict were witnessed in His miracles. Therein He showed that He was engaged in unrelenting strife with those reprobate spirits which live beyond the limits of our own community¹. But the

⁹ The miracles (I.) in the natural sphere, may be divided into (α) miracles of power ; (β) miracles of Providence. The miracles (II.) that were wrought on man were wrought in the cases (α) of ordinary disease ; (β) of organic defects ; (γ) of chronic impurity ; (δ) of mortal sickness ; and (ε) of death. The miracles (III.) wrought in the spirit world, were marked by rebuke and condemnation ; and may be divided into (α) miracles of deliverance ; and (β) miracles of antagonism and judgment. Cp. *Reasons of Faith*, p. 91, and Westcott, *ubi sup.* and *passim*.

¹ "Christ's language and conduct whenever He had to do with those who are spoken of as 'possessed by unclean spirits,' carries the supposition that the relation in which He stood towards beings of this class, was essentially unlike that which He sustained toward any of the human race. The passionate utterances of these beings, totally unlike, as they are, to the ravings of

fact was even more clearly witnessed in His contention with the evil beings who assailed Him here all through His earthly course, and who were beheld in the most energetic manifestation of their real character, in the days when He approached its close.

From the beginning of His human life, those powers of darkness, which are ever working through the world's agencies, opposed Him. In all forms of their assaults on truth and righteousness, He was beset by them even through those silent years of which His history makes no mention, and they assailed Him still more violently afterwards, in the more public scenes and occasions of His ministry. Throughout the whole of His earthly course, indeed, He endured the contradiction of sinners against Himself. But that contradiction grew far more severe as the end approached, when those malignant agents who are gathered in the unseen regions which surround our earth, also pressed sorely on His powers of conflict and endurance. Then they combined their forces with the forces of His earthly foes. Repro-

maniacs, were in no case expressive of hope or of submission. On the contrary, they bespoke a well understood and an inveterate hostility. Those convulsive exclamations, and those sudden recognitions, speak volumes of history, of history that runs far back into the cycles of duration past; and it is a history of which there are chapters not yet enacted. On the part of Christ there is indicated nothing but a corresponding and a settled adverse feeling which has no reserves, and no purpose of relenting." *Restoration of Belief*, p. 336. Cp. Lange's *Life of Christ*, vol. ii. p. 66; and chap. i. (of this work), with Note 7, p. 65.

bate spirits and malignant men joined in dreadful hostility against Him in that final hour when His earthly contention with human error and wrong was closed. Then, amidst the most terrible assemblage of events by which man could be surrounded, in the very hour of darkness and under its most awful power—He passed through the lowest humiliation of our lot². He “resisted even unto blood, striving against sin.” Declaring in that resistance the perfection of His sacrifice, and therein presenting that complete satisfaction of the Divine Law in which God was well pleased; manifesting thus in His Person, and by His acts and sufferings, the reconciliation to the Father of the human nature which had been assumed by Him—He “humbled Himself,” even to the very lowest stage of man’s humiliation, “by becoming obedient unto death, even the death of the cross.”

In that supreme event of His earthly ministry He fully brought out the perfectness of the atoning sacrifice which had been in force from the beginning of man’s history, and on which His intervention in human affairs was based³. Then men saw in com-

² The phrase *ἡ ἐξουσία τοῦ σκότους* also occurs in Col. i. 13 (Cp. Ephes. vi. 12), in a passage which fixes the supernatural reference of Our Lord’s words on the occasion above referred to, when He used them. *Σκότος* does not signify individual sin; this is always called *ἁμαρτία*, but it denotes the sinful element generally; the antithesis of light, *φῶς*. Cp. Olshausen *On Luke*, xxii. 52.

³ In the Death of Christ we see the final and fullest expression

plete embodiment the principle which moved Him in all His work on their behalf, and to which they themselves, in deepest sympathy with Him, must be conformed, if they would follow Him in that true pathway of the sons of God, wherein the ends of their existence are accomplished. And as He then and thus finished His disclosure of the Divine form of human life, in His toils and sufferings, and in the discharge of all His obligations in this earthly sphere—He further showed how men are meant to pass on to the next stage of their existence. Calmly dropping His material investiture and instruments, He went into that mysterious abode where all past generations are assembled. And there, in those regions of the Church Society, He ministered among the dead, as He had

of the spirit of His entire earthly life, which throughout was a "continuous self oblation: all its moral acts were a chain of propitiatory acts for the sins of men."—Döllinger. And the entire course, which was thus crowned and consummated, was the manifestation, and we have reason to believe the highest ever witnessed, of that eternal *self-devoting* love wherewith the Father loveth all His creatures, which binds Him to them, and them to Him, and which also unites them in Him to one another. We say the self-devoting love, for it is a Catholic truth that the "law of sacrifice is older than the fact of sin, and that the highest feeling demands sacrificial expression." "Video," says St. Augustine, in this very reference, "video quod et antea Pater dilexit nos, non solum antequam pro nobis Filius Patre sibi non parcente pro nobis mundum. . . . Nec Filius Patre sibi non parcente pro nobis velut invitatus est traditus, quia et de ipso dictum est, *Qui me dilexit, et tradidit semetipsum pro me*. Omnia ergo simul et Pater, et Filius, et amborum Spiritus concorditer operantur."—*De Trinit.* xiii. 11.

already ministered among the living. Through the mysterious communications which those spirits "in safe keeping" then received from Him, and in which His loyal adherents through all previous generations of human history beheld their course interpreted and justified, while His adversaries, in the same generations, were terribly confounded—the purposes of His humiliation were completed⁴. The fragmentary parts of His previous revelations were then gathered into one perfect exhibition. Revealing Himself as "Lord of the dead, as well as of the living," He there completed His disclosure of the life which is rightly passed in accordance with the objects and ends for which life has been given, in which man's immortal blessedness is secured, and the purposes of the Supreme carried on to their victorious accomplishment⁵.

⁴ Upon this passage, "καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν," Bp. Horaley remarks, "Its interpretation turns upon the expression ἐν φυλακῇ, which imports merely a 'place of safe-keeping.' . . . And the invisible mansion of departed souls is to the righteous a place of safe-keeping, where they are preserved under the shadow of God's right hand, as their condition is sometimes described in Scripture, till the season shall arrive for their advancement to their future glory; as the souls of the wicked, on the other hand, are reserved in the other division of the same place unto the judgment of the great day." Cp. *Olam Haneshamoth*, referred to in Note 2, p. 104.

⁵ "Christus Deus descendit in inferiora terrarum ut illic patriarchas et prophetas compotes sui faceret." Tertullian *De Animâ*. Cp. the passage from Origen, which is cited in Note 3, p. 107, and Maywähling, Sections 14, 15, *ubi sup.*

In this manner He fulfilled the design for which He had taken on Himself the likeness of a man, and had humbled Himself even unto death. And this work having been done, He again assumed that archetypal form, in its perfect freedom from the defects and incapacities that sin had brought on it, which He had worn before His Incarnation. He was seen again in that glorified body which is kindred with the region of purity and order, out of which, in voluntary descent, He had come for us men, and for our salvation.

In nearest disclosure, during the days which followed His Resurrection, He thus fully made known the nature of that celestial beatitude in the midst of which man's course proceeds, and the relation which it bears to this world's defects and imperfections. This relation was betokened by the properties of His resurrection body in reference to the properties of that which it succeeded⁶. It was identical indeed with the old as respected its aspect and lineaments, but, in its essential distinctions and in its means of life and activity,

⁶ In connexion with this subject, see Delitzsch (*Biblische Psychologie*, B vi., Section 6), *On the Relation of the Souls of the Righteous to the Corporeity of Christ*. Cp. also the Essays entitled *The Precursor*, and *The Perpetuity of Human Nature*, in Isaac Taylor's *Saturday Evening*, and Professor Westcott's very interesting and suggestive work, entitled *The Gospel of the Resurrection*. Some valuable matter, bearing on certain popular misapprehensions in connexion with the subject, will likewise be found in Locke's *Correspondence with Bp. Stillingfleet*, on *Essay on Understanding*, Works, vol. i. folio ed.

it was ineffably superior. His voice was recognized, His countenance wore its old expression, the outline of His figure had undergone no change: to the vision and hearing of His friends He was still what He had always been. And yet we are told that His movements then were not impeded by any material obstruction, and that the grossest substances could not present any hindrance to the instant fulfilment of His will. Of this He gave many impressive tokens during the days which followed His resurrection, when He continued his familiar intercourse with His disciples, entering into their society, taking part in their engagements, and "speaking to them of the things pertaining to His kingdom." Through all these manifestations of that exalted life which they still saw was united and blended with their own, He gave animation and definiteness also to the hopes with which He had inspired them. They saw at once the nearness and the gloriousness of the destiny to which they had been summoned.

Thus He completed that new revelation of the Divine Order for the perfect disclosure of which He had come, in the likeness of a man, into the world. In His loyal, loving accordance with the laws of the dispensation under which human life is passed, and in the perfect reflection of the Economy and Framework in which God's will has been embodied, which is seen wherever we can follow Him—the Divine mind and purposes were put in an unmistakeable transcript, and in sensible form within men's view. Every in-

junction of the Law, and all the teaching of the prophets, were fulfilled in His life, in His consciousness and His proceedings.

From most of the men around Him, that glorious revelation was, however, hidden. The "world knew Him not." Nay, it even "despised and rejected Him'." But those "waiters for the consolation of Israel" who had been looking for His coming, and whose faithful patience before He came, and loving trust after His appearing, were rewarded by a profounder insight into the significance of His commission—saw, at length, all that we have described. They saw how perfectly His work and character realized, and at the same time interpreted, all antecedent revelations, clearing up all that was obscure, unfolding and developing all that was latent and reserved, in them. They perceived the very ideal of human being realized in His life and His proceedings. They "beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." And, empowered and inspired by that deep conviction, they went forth to testify what they had seen and

7 "He was despised and rejected of men." "The world (Note 6, p. 69), hath hated Me." In our view of the Life of Christ, regarding Him as the "*Similitudo exemplaris totius naturæ*" (Aquinas), these and like familiar phrases, are brought out in very deep significance. Just as the entire Order is represented in the Apocalypse (see *infra*, and Note 4, p. 49), as being assailed by the powers of evil which are within it and around it, so was the same opposition naturally experienced in the Life which was its embodiment and reflection.

heard⁸. “That,” they said, “which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us;) That which we have thus seen and heard, declare we unto you, that ye also may have fellowship with us.”

And “truly,” they added, “truly our fellowship is with the Father, and with His Son Jesus Christ.” For, in their high commanding view of their Lord’s work and character, the chief feature that was remarked by them, was seen in man’s supernatural connexions, in the place and relationships which, through Redeeming Love, he holds in the Divine Family wherein, in common with every partaker of the Divine nature, he is blessed with all things essential to his spiritual beatitude. In the spirit, nay, in the very words of the old teachers whose maxims they

⁸ Angels and apostles (equivalent terms), and ministers, not teachers—were the designations which Christ gave to His first disciples. In accordance with these titles, they always called themselves “witnesses,” and spoke of their message as a witness, and this with a uniformity which has been unfortunately obscured by the unfixed renderings of *μαρτυρέω* and its cognate terms in our E. V. Nevertheless, we must not limit their exercise of this office to the outward facts of Christ’s Life. They were also “witnesses” of those inner meanings of His Mediatorial Economy which He had declared to them, and of its harmonious connexions with other parts of the Divine Order of existence.

saw fulfilled and justified, they addressed the men to whom their witness was delivered, as "brethren holy and beloved," as those "who had been called and chosen," being no more "strangers and foreigners, but fellow citizens with the saints, and of the household of God⁹."

"Ye are come," they said, "to Mount Zion, and to the city of the living God, to an innumerable company of angels, to the general assembly and Church of the first-born whose names are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect." And, still using the phrases in which the fact had been made known from the beginning, employing the sacrificial terms through which the offering up of the Eternal Son in our stead, had been declared in the ancient dispensation—they proclaimed that Redeeming Love which had been so marvellously manifested beneath their observation¹. They had seen the self-devoting

* This statement may be immediately verified by means of a comparison of the Septuagint Version of the O. T. with the Greek of the N., with special reference to the use of such words as *ἐκκλησία*, *ἅγιος*, *ἐκλεκτός*, *ἀδελφός* (as describing a member of the Church), and others. See Abp. Whately on *Christian Saints*. And cp. following Note.

¹ "The old language is used throughout all such passages of the N. T. as describe the work of Christ as sacrificial. It was evidently no part of the Divine plan to introduce into the world, at the coming of Christ, new sacrificial language or conceptions. All that was necessary was that men should rightly apply the old. It was for this latter purpose only that Divine illumination was needed; and the result is embodied for us in

grace and tenderness which moved Him in the restoration of mankind : the sacrifice which was in force from the foundation of the world, had, so to speak, been openly enacted in their view. It was accordingly, with freshly quickened power, that they made known the ground and means of man's recovery. "We have known," they said, "the Love which God hath to us." "We have seen, and do bear witness," that "the Father sent the Son to be the Saviour of the World." Moreover, along with this testimony, they spoke of the Divine Society which is the second great peculiarity of man's condition. They bore witness to the Church, of which they said, "Christ is the Head," and which they declared had been set up by Him as man's chief help in fulfilling the purposes for which existence has been given. Under the guidance of His life and teaching, they represented our membership of it, and the duties which are therein involved, as meant to bear on the whole of human life in all its daily secular relations. They showed that its purposes are carried out in strengthening and ennobling

the apostolic teaching, and in the Liturgies of the Universal Church. Thus the expressions, 'the Lamb that taketh away sin,' 'the offering of a Body,' &c. (numerous others are given by the writer), employed to convey ideas of Christ's sacrificial work, are simply an inspired application of the old system to the Christian subject. Apart from the knowledge of that system, they convey no information whatever. In a word the N. T., in the matter of Christ's sacrificial and priestly operation, is throughout *written in cypher* ; and the key to that cypher is only to be found in the old sacrificial economy." Freeman, *ubi sup.* vol. ii., part 2, p. 2.

men individually, and in purifying the societies in which they are associated, so that they may again take their place among those "principalities and powers in heavenly places" to which the "manifold wisdom of God" has been especially manifested through this institution².

Thus did the Apostles speak of the supernatural aspects of man's existence. But in those sublime far-reaching prospects which their Master's Work, seen by them as we have been regarding it, opened in their view, and through which they beheld God's purpose to "gather together things on earth and things in heaven" into one grand unity in Him—they were necessarily led to insist upon the purely instrumental character of the redeeming institutions, and also on the perfect unity of human life through all its varying developments. They showed that man's consciousness of his place in the universe, and of the terms on which it is held by him, which Divine Revelation, interpreted and unfolded by the Eternal Word, awakens in his mind, and under the power of which all the Church's agencies must be employed—was to be expressed naturally as it had been in their Master's life, in earnest and laborious faithfulness, in patient forbearance, and in loving intercourse in the household and neighbourhood, and in the state. Our

² The aspect under which the apostles thus viewed the Church, and represented it in their writings, is well stated by Canon Liddon (*Bampton Lectures*, Note m, p. 131) where he says, "Christ's 'economy of mercy' included the establishment

work there, the relationships which are there discharged by us, are to enter, as His ever did, into a perfect oneness with our existence viewed in its widest aspects and connexions. Nor did these teachers insist less earnestly on what we have seen is the third law of the Restoring Dispensation. Representing it, as they had seen it expounded through being embodied in Christ's Life, they said that we are not to "please ourselves," but that each one is to assume the servant's form, and practise obedience therein, just as He did even unto death. "Be ye also like-minded with Him," was their constant precept; and in "every state wherein a man is called, let him therein abide with God," each one "ministering his gift as he has received it," and working with God by means of the good works which

of a world embracing Church, within which it was to be dispensed. (Col. i.) . . . This Church was not related to His design as an 'inseparable accident.' It is that design itself, viewed on its historical and social side." We do not continue the extract, because the writer then proceeds to speak as if this form of His redeeming work was first perceived in the days of Christ's earthly ministry, in other words, as if the Church were *founded* by His Incarnation and His Death. Yet surely this was not the Apostles' view of the Divine Society, nor can any passages be found in their writings whereby it can be justified. They always spoke of the Church as if they regarded it as an already existing and ancient institution, as being in fact "the form which Christ's redemptive work took" in the beginning of man's history. On the inaccuracy of such language about the "founding" of the Church, and the seriously evil effects which flow from it, see *Appendix, Notes B and C.*

He has prepared for every man, that he may walk in them. It was upon this principle of functional service, as they saw it expressed in the Life wherein all true Divine activity was perfectly reflected—that they based their injunctions and their counsels*. Every member of the body is to toil and strive in his own place and order, that the whole may be “built up in love.” And they further declared that these engagements are to be carried forward in the “full assurance of faith;” with a certain and a hopeful conviction of their victorious accomplishment. No misgivings were to disquiet Christ’s disciples; they were to be conscious of “joy and peace in believing,” and they were to “abound in hope by the power of the Holy Ghost.”

Thus did those “holy men of God, who were moved” to carry forward the work that had been done by the seers and prophets in ancient times, accomplish their commission. Reading the earlier revelation in the light which the Eternal Word had cast on its unfoldings, seeing its communications reflected and embodied in His Person, their minds were fully enlightened, as no other men’s minds have ever, or, indeed, could have ever been en-

* It is in the Apostolic teaching concerning the *χαρίσματα* of the Christian Body, that this principle of “functional service” is developed. In Neander’s *History of the Planting of Christianity*, pp. 131—140. 469, there are some interesting observations upon this subject, which are well worth attending to in the above connexion.

lightened—respecting the Divine Counsels. And in their pages, accordingly, regarded as interpreting commentaries on the older Scriptures, the accurate form, and the actual laws of the Heavenly Kingdom, have been declared⁴. But one more work remained; and that was to picture forth vividly and in clear delineation, the various agencies of evil that have gathered round that Kingdom; to represent the assailants who are in it, and around it, with the irresistible control that has been laid on them; and to show it coming forth in the future, clear and victorious, after they have all passed away, and are destroyed.

This work was committed to the meekest and most lovingly trustful member of the Apostolic Company. God “sent and signified this Revelation unto His servant John.” It had in part been granted to Daniel, who was also “greatly beloved,” but now, in its completeness, it was given to that Apostle who had leant upon his Master’s breast, and who was nearer to Him in an intercourse of affectionate confidence, than any of the others. In the same disclosure which the ancient seers had looked upon, the Evangelist perceived the vast and glorious symmetry, with the far-resounding harmonies of the Divine Kingdom, and He witnessed the beatified life, the lofty occupations and joys of its glorified inhabi-

⁴ Compare with the five laws of the Redemptive Dispensation which are enumerated in Chap. iv., that abstract of the Apostolic teaching, as it appears in the Epistles, which is set forth by Neander in the work just quoted.

tants⁵. And then, those powers of mischief and misrule by which its symmetry is spoiled and its harmonies are marred, were pictured before him, moving around it, and within it, in all their fell activity, but moving every where under the control of that same irresistible and benignant will, by which every man's affairs are ruled. First he beheld those mischiefs which are always naturally arising within the earth, and amongst mankind, by the causes which evil has originated⁶. When "the seals

⁵ In the writings of the prophets, and especially of Isaiah, Ezekiel, Daniel, and Zechariah, as well as in earlier portions of the O. T. (e. g. Gen. xxviii.; Ex. xxiv. ; 1 Kings xxii)—we find the main features of the Apocalyptic imagery. That is to say, the Revealing Word Who disclosed these visions to the Apostle, and the Inspiring Spirit Who moved him to record them (Archd. Lee *On Inspiration*, p. 30), have always employed the same instruments in conveying their disclosures. This continuity of purpose, which is recognized by the assailants of the canonicity of the Book in their charges against it of Hebraizing, &c., is brought out still more clearly by St. John's use of the very words and turns of phrase, that had been used by the earlier seers (see Bp. Wordsworth *On the Apocalypse*, pp. 189, 276, 472), and it strikingly marks the fitness of his Revelations for their purpose.

⁶ The exact parallelism between the disclosures which followed the opening of the seals, and the predictions in which (see Mark xiii.) our Lord described the sorrows that were coming as if by a natural development upon the earth (Lange, *ubi sup.* ii. 101)—should not be neglected. There is a clear distinction between these naturally-developed calamities, and the special visitations Divinely sent in chastisement, that were denoted by the trumpets and the vials. Yet though differently originated, they both grow out of the disorder which evil has brought into the sphere and circumstances of man's existence, and both needed to be

were opened," he beheld war and famine and pestilence, social persecution and physical catastrophes, every earthly agent and event, in fact, which seems arbitrarily to trample down man's interests, and involve his whole existence in hopeless, aimless ruin, and he saw that all were moving onwards to pre-determined ends under the Leadership of the Faithful and True One Who was ever going forth at their head, "conquering and to conquer." When the "trumpets were sounded," and when the "vials were poured forth into the air, and on the earth and sea," he witnessed the signs of those special retributive chastisements which have always, in due time, been sent on men and on societies, for their misdeeds. And in the midst of what appeared to be their lawless uproar, and aimless horrible confusion, he perceived that they were, in fact, "judgments," healing, as well as righteous judgments, for man's good'. The superstitious views of God which arise

taken into account when the purpose was to show how all this disorder is absolutely subject to Divine control.

' This purpose (see preceding *Note*) would not, however, have been fully accomplished, unless the agency of evil beings who are dwelling in the earthly sphere, and who are hovering around it, were also taken into account. This consideration—when it is regarded in the light of the guiding principle of the Apocalypse, as above set forth—explains the distinction between the later and earlier symbols of the book. The beast (*θηρίον*) and serpent, and the "horned creatures" which came up from "the abyss," stand in this relation to the war and famine and pestilence, and to the social and physical catastrophes, that were symbolized by the objects which appeared when the seals were opened.

from a forgetfulness of His controlling government, and are ever coming forth from the dark places of the heart, and which were so vividly pictured by the creatures that ascended from the abyss with their iron breast-plates and hornet teeth, and with their scorpion sting; the tyrannies, both secular and sacerdotal, which are inspired by man's old serpent adversary, and which were so accurately symbolized by the "two beasts," of which one blasphemed the God of Heaven while he was warring with the saints, while the other, lamb-like in form and aspect but with a dragon's tongue, deceived men by his lying wonders; these, and their abode too, even Babylon the world's home and centre, which "glorified herself, and lived deliciously" with her "merchandize" of carnal wealth and luxuries, and of the "souls of men"—were also represented to the apostle in their subjection to the same omnipotent control. He beheld them all raging loudly and fiercely around the Eternal Kingdom and within it, but he saw that their wrathful enmity was harmless, for "strong angels" restrained and ruled them, and God Himself was compelling them to vindicate the unheeded witness, and the apparently unavailing works, of the men who seemed to be their victims.

Thus the apostle saw, and was instructed to declare, that the violence and confusion, and the deceits which are begotten by man's mistrust and his self-will, and by which the Divine Realm often seems to be imperilled, are under such absolute control, that they

are even made to advance the purposes for which it was established. And, for the still further confirmation of the "faith and patience of the saints," those evils were likewise shown to him in course of diminution and extinction. The "armies of heaven," led by their Divine Chieftain, were beheld by him, ever going forth "conquering and to conquer" throughout those regions of darkness and confusion⁸. In their irresistibly victorious advance, He beheld them warring against those agencies of wrong and falsehood by which the celestial harmonies are marred, and heaven's blessedness perturbed. They "cast the beast," and with him "the false prophet that wrought deceitful wonders" in his service, "into the abyss;" and they laid an arrest on the "old serpent" by whom those evil beings were inspired, and bound him in the same ignominious captivity. Thus were the overthrow and defeat, and the final extinction of all the causes of human suffering and humiliation represented to the Apostle, and by him they were set forward for man's encouragement amidst the toils which often look so hopeless, and the efforts that are apparently frustrated. And then finally, he listened to, and with loud exultation he re-echoed, the proclamations of victory as they came to him from afar, when he at length beheld God's purposes fully accomplished, the heavenly city coming down from heaven upon earth, and majestically rising up amidst the

⁸ See page 33, and cp. Note 4, p. 49.

confusions of man's affairs, the mystical number of its occupants having been perfectly completed in the Paradise of God^o.

All this is contained in that marvellous Unveiling which gathered up all the assurances that had been furnished by man's previous teachers, and which sent them forth afresh with the newly unfolded Revelation of the Divine Order, for his instruction and encouragement until the end of time. Thus his fears, as well as his doubts and perplexities, were perfectly met and overcome. The light which flowed from the simple details of Christ's life had interpreted many of the obscurities that had been cast by his errors and sensuality upon the earlier Revelation, and now this interpretation was completed by the knowledge and insight which He had communicated to His disciples, so that the framework of the Divine Order, and the form and laws of the redeeming dispensation that has been set up within it, were evolved in their full intention and significance. "Life and immortality" was at length fully "brought to light."¹

^o In those anticipations of an overthrow of all "ungodly polities and corrupt religions" which commentators on the Apocalypse (cp. Bp. Wordsworth, pp. 442, 452) show are justified by these symbols, what do we see, when the statements of them are cleared of mere theological technicalities—but an assurance that the daily practical and social evils of man's existence will be extinguished by means of the agencies, ruled by Christ and administered by His true followers, which are even now at work, "going forth conquering and to conquer."

¹ Bp. Ellicott points out that ἡ ἐπιφάνεια in the phrase

And, along with this perfected disclosure, it was likewise shown that all the hostile agencies that have gathered round the Divine Kingdom, and the malignant powers that have conspired for its overthrow, have always been under an irresistible control, and will be surely vanquished and destroyed.

Thus at the "confluence of the ages," at the end of the introductory period of human progress, and the outset of its advance forward—men's doubts and fears were satisfied, and their perplexities cleared up². They were at length enabled to "comprehend the length, and breadth, and height" of the Order in which their life is passed. The "eyes of their understanding" were fully "opened," and they saw all the gloriousness of the "inheritance which God hath prepared for those who love Him," and who are serving Him according to His Will.

above quoted (2 Tim. i. 9, 10), denotes not simply the Incarnation but "the whole Manifestation of Christ on earth (*ἔνσαρκος οἰκονομία*), the whole work of redemption, 'tota commemoratio Christi inter homines.' Bengel."

² *συντέλεια τῶν αἰώνων* (Heb. ix. 26), where the word *συντέλεια* surely denotes more than termination. Does it not here represent the combination of parts, accomplishment and unity? See Liddell and Scott *in voc.*

CHAPTER VI.

LATER ELUCIDATION AND DEVELOPMENT.

IN complete disclosure, the knowledge of our place and relations in the universe, and of the obligations which are consequent thereon, was at length in man's possession. The revelations of former ages having been perfectly illuminated in the Person, the Life and teaching of the Incarnate Word, every thing which it was necessary he should know in order that he might work out successfully the purposes for which existence was bestowed—had been made known to him. But then, as this knowledge came into the world "without observation," so, for a long time it held its place with apparently difficult struggles, amidst the errors and confusions, the partial and false views of life which characterized the period when the ministry of the Great Revealer was carried forward and completed.

The course of human thought, as well as of man's outward history at this time, held onwards its accustomed way, and, through that generation, there was but little light cast on the perplexities which they suggested, by the disclosures which had been given

for his help and information¹. The greater number of men then living were utterly unconscious that the Truth and Life had dwelt amongst them ; while of the comparatively few who saw Him, and who heard His words, many looked on Him and they interpreted His teaching, through the obscuring and distorting haze of the misconceptions which possessed them in the several spheres which they were occupying. As the newly illuminated Revelation was carried far and wide, even to the " uttermost parts of the earth," it came to men living in the most dissimilar circumstances, and trained amongst the most various associations². Amidst the severe exclusiveness of the Jewish

¹ It is through a natural, but not the less a seriously misleading illusion, that we fail to apply that law of God's dealings which was affirmed in Christ's words (Luke xvii. 20), " The Kingdom of God cometh not with observation (μετὰ παρατηρήσεως)"—to the period of His Incarnation. Its world-wide bearing obscures the fact which is so remarkably betokened by the significant silence of secular historians respecting it (Cp. *Journ. of Sac. Lit.*, Jan., 1853), that it occurred unnoticed except in a secluded scene, and that it in no wise abruptly broke the continuity of God's dealings with mankind.

² " The new leaven of Divine truth was infused into the mass of complex human opinions ; those opinions being the results of associations and habits, not only diversified in themselves, but fundamentally heathen or Jewish, and discordant with the spirit of the Gospel. . . . The ear of the world was not attuned to the songs of Sion ; and, though in some ' honest and good hearts ' finely sensible to the touch of the Holy Spirit, they may have awakened concordant emotions, yet, in very many instances, the immortal sounds would be lost in the dissonant murmurs of irreligious thoughts and feelings. To suppose it otherwise is to go against the analogy of all similar cases. It is to suppose that

communities, under the larger freer culture of Hellenic life, amidst the rugged barbarism of the remote North and South, and the refinement and speculations of the East—it came to them; and, under those circumstances, the most simple minded and devout were often confused by the wondrous disclosures of the Gospel message, as its vast significance was unfolded in their meditations. Still, numbers of them dwelt on the truths which were revealed to them, and also on the Revealer himself, trustfully and thoughtfully. And, as they dwelt on it, His teaching grew and enlarged in their regards, while He Himself awakened in them an ever-heightening affection³. His Revelation widened and deepened in their view; it became more definite in its communications, and fell into more significant and impressive relations with the truths of which they had already gained possession. They saw that what God had before taught

knowledge could be obtained without previous training; that the air of Divine truth could be commonly breathed amidst an atmosphere charged with heathen profaneness, and the carnal prejudices of Judaism.”—Bp. Hampden, *Bampton Lectures*, pp. 357, 358.

³ Neander in his *Church History*, and his *Memorials of Christian Life*, abundantly verifies and illustrates this affirmation. He shows that “as Christ during His life on earth, visibly attached to Himself men of the most different characters, by methods equally different, so He has operated invisibly by His Gospel through all ages of the Church.” (*Memorials*, &c., chap. i.) Very striking exemplifications of this statement are drawn by him from all times and places. Cp. also Dr. Maitland’s *Essays on the Dark Ages* and his *Facts and Documents*, &c., p. 45.

“in manifold portions, and divers manners, by the prophets,” had at length been fully manifested by Him to whom the administration of all human affairs had been committed from the beginning. And under this conviction they lifted up their witnessing voices amidst the wildernesses of human thought and speculation where they dwelt, though too often without any response except from the mocking echoes of those desert places. But they were not therefore discouraged in uttering forth their testimony. For they knew assuredly in Whom they were believing. They were certain that in Christ the Eternal Life which was with the Father, had been manifested to them; and that all the perplexing and gloomy aspects of their existence, all the problems which had ever vexed their hearts and intellects, were divinely illuminated by the light and glory which flowed out from Him.

More and more intently, and in numbers constantly increasing, they dwelt with this assurance upon the great disclosure, and as they then looked and meditated, fresh aspects of it were opened out before them, and they saw it in ever widening relations. Then, besides their own meditations, the curious and scornful inquiries that were put to them respecting it, and the objections to the organs through which the knowledge of it had been conveyed, the subtle questionings of heresy, as well as the direct assaults of unbelief—brought out, in ever-increasing brightness, and more impressive harmony, its vastness and its gloriousness.

Hence were suggested those deeper inquiries which brought new light to bear upon the subject of their thoughts, and enabled them to survey it in relation to other facts and laws, and to the ever-changing circumstances of their place and time⁴. So that, in fuller elucidation and development than even their Apostolic teachers had been conscious of, they beheld the form and working of the Redeeming Dispensation, the purposes in which it had originated, with the direction of its progress, and the glorious, although far-off issues towards which it was advancing.

And now, if we observe how the vision thus enlarged and brightened on their view, and consider the manner in which unfriendly and even hostile influences were so overruled as to help in its development—many important aspects of Christ's Life and Work, and of our earthly economy as it is therein reflected, will be forced on our attention. For the accomplish-

⁴ "In the process of development, as in Scripture, in sacraments, in every thing which concerns our relations with the unseen world, there must be two factors, an earthly and a Divine. The human element is here supplied by the labours of theologians, the meditations of saints, and even by the external, perhaps antagonistic, speculations of men of science, men of the world, heretics and unbelievers." Oxenham, *ubi sup.* p. 5. "Multa latebant in Scripturis," says Augustine, in *Psalm* liv., "et cum præcisi essent hæretici, quæstionibus agitaverunt Ecclesiam Dei. Aperta sunt quæ latebant, et intellecta est voluntas Dei." He then proceeds to give copious illustrations of this statement.

ment of this purpose, however, and that we may obtain all the instruction of which we are in quest, we must look beyond the limits of the Society in which the Great Witness was maintained, and from which it was sent forth. We must bear in mind the errors and prejudices which filled men's minds in the various regions where it was promulgated, and which naturally influenced the meditations of those who there received it⁵. Their old associations would naturally in some degree affect and colour the convictions of the men who acknowledged themselves as Christ's disciples, and in no instance more remarkably than in that of the converts in the Jewish communities which were scattered through the world. They first claim attention in our survey, which naturally begins with the genera-

⁵ It is plainly necessary to keep this wider reference in view, for, "since the Church was to flow through the midst of the world, and to penetrate into every part of it, until the whole was fertilized, the circumstances of the world in each age, the speculations of human reason, the various feelings and passions of mankind which were allowed in some measure to shape and turn its course, though precluded from wholly arresting or directing it" must necessarily be regarded. (Archd. Hare's *Means of Unity*, p. 49.) It is through a forgetfulness of this, through neglecting those "bold outlines which rise out of the records of the past, when we look to see what it will give up to us," that most Church Histories fail to represent man's spiritual progress, the growth of the Divine Revelation on his consciousness. One's vivid sense of this defect in them almost justifies Dr. Newman's observation, that though "it is melancholy to say it, the chief, perhaps the only English writer who has any claim to be considered an ecclesiastical historian, is the infidel Gibbon." (*Essay on Development*, p. 5.)

tions which immediately followed the Life of Christ, and with those among His own nation, who misapprehended His use of the Mosaic ordinances in accomplishing His commission.

We have seen that those institutions were employed by Him in pure subservience to their purposes, and in the light of the great principles which they embodied. Through and by means of them, human existence in its perfect archetypal form, was lived out by Him. And this was more and more clearly perceived by those godly men who dwelt in devout and loving meditation upon His Life. They saw how habitually and carefully He had subordinated every consecrated instrument that was used by Him to the fulfilment of those ends which, as Perfect Man, He was accomplishing. Others, however, who had failed in such exercises of trustful contemplation, and who therefore did not discern the spirit of His ministry, or the guiding purposes for which He had undertaken it—insisted that, in their own formal spirit, He had sanctioned the inflexible permanence of the mere outward forms of the Mosaic Dispensation. They lost sight of the fact whereof their prophets had so earnestly reminded them, that, as those instruments had taken the place of others which had been used in earlier periods, so they were themselves meant to pass into freshly developed forms which should be suited to the needs of the children of God that were scattered throughout the world, and to be blended with other portions of the Church's ritual that had come down from

primæval generations. Of this fact Christ's constant reference to the principles and spirit of the ordinances He was using, and to their real worth and significance in the light of it—might have reminded them. But this feature of His ministry, this great affirmation in His message, was overlooked by them. And so, in their blind rigidity and narrowness, they cut themselves off from previous generations, and limited the Redeemer's work to favoured races, separating it from the great body of mankind.

Such was the error of the rigorous formalists of the early Church. And by a natural reaction it begat the heresies of those near them who blended with the facts of the Gospel revelation the theosophic speculations which they had borrowed from heathen teachers⁶. In their impatience with the narrow for-

⁶ "As it was from their previous religious principles that the Jews passed to a knowledge of Jesus as the Messiah promised in the O. T., it naturally happened that the doctrine of Christ was blended in their minds with their previous Judaism. Accordingly, they expected that the development of Christianity, like its first manifestation, should be invested in the forms of Judaism, and so required that what was merely a passing moment, should be retained as of lasting obligation. The free Greek spirit, on the other hand, which struggled hard against the yoke of the law—would be tempted to apprehend Christianity simply as a religion opposed to Judaism, and to deny absolutely the fact of their common Divine Foundation. . . . The one would have only the human element of Christianity without the Divine, the other the Divine alone without the human. This antithesis is of the utmost importance with regard to the essence of Christian morality. For as this pre-supposes the oneness of the Son of God and the Son of Man in Christ, so the ennobling of the entire

malism through which their brethren had, so to speak, enclosed Christ's ministry within the limits of the Mosaic Dispensation, they denied that the two were in any connexion, and even placed them in relations to one another of opposition and denial. Thus more fatally than even the others had done, these Judaizing speculators failed to perceive the harmonious blending of His work with all other things in space, as they abruptly and utterly cut it off from what had already occurred in time. And, in forms that were still more alien from the truth, this error was entertained by those thinkers outside the Jewish limits, who sought to combine their dreamy theories with the laws and realities which the Divine Revealer had brought forward. The speculations of these men had arisen in that natural impatience which frets at the impurities, the burdens and disorders of human life, and, instead of devoutly and sedulously inquiring whether any authentic explanation of them has been given, indolently imagines their solution. Hence it was that, instead of looking on the Universe as one product which, through all its spheres and races, was embodying the conception, and carrying out the purposes of Infinite Wisdom and Benignity in connected harmonious development—the idea of another aboriginal Principle, and of a second and inferior

man as the form of manifestation of the Divine Life, is the principle of it, and that which flows directly from this assumption."—Neander, *Church History* (E. T.), vol. i. p. 470. Cp. Dorner, *ubi sup.* vol. i. p. 76.

Creation, was originated". Powers eternally hostile, races that were in everlasting opposition to the Good and Perfect One, were imagined ; and instead of recognizing those material forms, with which especially their feelings of impatience had been associated—as instruments of the Supreme Designer, all materialism was decried as a product of the hostile power, and as constituting an insuperable obstacle in the upward progress towards Light and Blessedness. Men who were entertaining these conceptions were arrested by

" That which constitutes the characteristic peculiarity of the Gnostic view of the universe, relatively to the pure Christian view, is . . . the pervading Dualistic element, by virtue of which those oppositions which Christianity exhibits as conflicting with the primal unity of creation, and as having first arisen in the fall of the creature, to be removed ultimately by redemption, are regarded as original and grounded in the very principles of existence, and therefore such also that they cannot be removed by redemption itself—the oppositions, viz. between a temporal, earthly, and a higher invisible order of things, between the natural, the purely human, and the Divine. Wherever these oppositions were apprehended generally, and in their extreme sense, nothing less than an absolute contrariety could be supposed between Christianity and the Creation, between Nature and History. In such cases Christianity must appear as altogether a sudden phenomenon, as a fragment disconnected from all else, as an incident altogether unexpected and unprepared. According to this view, no gradual development of the theocracy as an organically connected whole, could be admitted. The connexion also between Christianity and Judaism must be broken. And all this seems concentrated in the way in which the relation of the Demiurge was conceived to stand to the Supreme Perfect God, and the world of *Æons*." Neander, *ubi sup.* vol. ii. p. 19. Cp. Dorner, *ubi sup.*

the lofty, the pure and noble life of the Redeemer ; but then, instead of receiving His own affirmation that He was engaged in fulfilling a purpose which had been carried forward continuously from the beginning of the world, they regarded Him as coming for the contradiction and subversion of previous dispensations. Not fulfilment but overthrow, was the work which they ascribed to Him on earth ; and in place of regarding Him as administering the affairs of creation throughout all worlds, and as being in relation with every fatherhood and principality throughout the universe, only warring against those members of the heavenly family who had fallen from their allegiance, and striving against their failures and corruptions—they ascribed to Him partial and divided powers. Instead of recognizing Him as the Very and Eternal Word of God, who had been over all from the beginning—they thought of Him as separated from many of the aboriginal orders of creation, and as warring, on equal terms, with the members of others of those races ; and they said that, here on earth, He was only intent on rescuing from its anarchy and corruption certain elected spirits, and that He had not come with purposes of good will, and with offers of gracious help to all.

Such were the contradictions of the vision which was ever rising in more perfect clearness on the minds of Christ's affectionate disciples—that prevailed through the early Christian centuries⁸.

⁸ We believe that every misconception and perversion of

And if we examine their inner principles, we shall see that they were in fact the reproduction of tendencies against which the elder prophets had protested, and that, in new combinations, they again came up in the heresies by which, at later periods, the Church was troubled.. The rigidity and hardness, and the baseless fantasies of the speculators who brought forth the old besetting errors of men in the first two centuries of the period in view, appeared afterwards in the Arianism which threw such obscurity over the Revealer and His work, as well as in the false asceticism, and "will worship" which ruled the minds of numbers who in the main were in possession of a true vision of their Lord⁹. Through

Christ's Revealing Work which prevailed at the period in question, may be brought under one of these three heads, viz. (1) Rigorous formalism, which was most clearly exemplified, as described above, in the Judaism of the early Church ; (2) Separation between God's dealings with man before and after Christ's appearing. This was consequent on a strong reaction from that rigorous view, and was seen especially among the Hellenistic Jews. And (3) Theosophic speculations, as found among the Alexandrian and Syrian Gnostics, which interpreted in their own light, or rather darkness, all the facts of the Gospel Revelation. Cp. Gieseler's *Eccles. Hist.*, vol. i. pp. 131—134.

⁹ "In Gnosticism generally, the still unsubdued remains of Paganism and Judaism (using this word in the sense indicated in previous note) pressed into Christianity and disfigured it. . . . One might even say that the whole process of religious history before Christ is rapidly recapitulated in Gnosticism."—Dorner, *ubi sup.*, vol. i. p. 224. "In the Arian heresy, the old enemies of the Gospel converged, as for a final and desperate effort to achieve its destruction. The carnal, gross, external, Judaizing spirit . . . ;

those eventful years full scope was given to all the "powers of darkness" to which men had been submitting their intellects from the beginning; and well nigh every possible misconception and perversion of the realities of existence was suffered to appear in the amplest development, in order that it might be finally confuted, and serve the purpose for which indeed all evil and error has been ever overruled, by bringing out the truth in ampler range and more explicit clearness, and unfolding the Divine Order of Being in all its glorious majesty and power.

This great work was committed to those Fathers and Doctors who were then raised up and richly endowed for the supply of the Church's needs. Elders, whose long experience in the deep places of life and thought gave a paternal aspect to their counsels, and with them gifted Teachers whose genius could climb the loftiest heights of contemplation, and explore through its darkest recesses every region that is accessible to man's most penetrating intellect—came forward¹. With marvellous power and with

the Alexandrian dialectics substituting philosophical *placita* for truths of faith, nay paganism itself vanquished in the open field, but anxious to take the life of its conqueror by private assassination—these were the forces which reappeared in Arianism."—Liddon, *Bampton Lectures*, p. 437; and see the passage there quoted from Baur's *Lehre von der Dreieinigkeit*.

¹ It was said of the "Fathers," by one who was not disposed to render them any undue respect, that "they were men of as brilliant genius as any age has produced. . . . Some of them were the only historians of the times in which they lived, some the chiefs of

the noblest self-devotion, they bore an emphatic testimony to what they clearly saw, and they showed their brethren how every misconception of heresy, and all the cavillings and denials of unbelief brought out more fully the majesty and glory of that Truth which, in His Person, and in His Life and Work, the Divine Revealer had unfolded.

In virtue of their peculiar vocation amidst the strifes and controversies of their times, as well as of their powers of intellect, and their devout and loving meditations, these greatest teachers of the Church were enabled to look out from the most commanding position of thought which man has ever occupied; and thence the largest and most comprehensive survey of his place and relationships, and of the course of his affairs, was vouchsafed to them. It was with these qualifications that they unfolded, for the instruction of their brethren in after ages as well as in their own, that view of the Divine Order upon which, under their guidance, we have been dwelling. Most of the pure fantasies and phantoms of error dissolved into nothingness before their piercing gaze, and from man's mistaken apprehensions of realities which had been made known from the beginning, they took occasion to bring out the full-orbed veri-

the philosophy of their age; and, if we are to speak of the whole as a body of writers, they are the men who, during a long era of deepening barbarism, still held the lamp of knowledge and learning."—*Ancient Christianity*, vol. i. p. 34. Cp. also Schlegel's description of them in his *Philosophy of History*, lect. xi.

ties in which those apprehensions were interpreted and justified². Thus they finally condemned and marked for extinction the old imagination which came up in so many shapes before them, of aboriginally divided powers; and, with irresistible cogency, they maintained the oneness of the scene of immortal life, and the absolute subordination of all its spheres and races to the Loving Will of the Supreme God. Aloud they testified that He reigneth through all time and space, over all Æons and through the whole Pleroma; and that all things are working together every where, yea, even outside the realm of Light and Blessedness, in the accomplishment of His behests. His mind and will had been declared, before the existence of any finite life, in that Person of His Existence Who is the brightness of His glory and the express image of His being, in Whose Likeness all the immortals had been created, and through Whom He made the worlds. And they showed that, uninterruptedly from the beginning, this Word of God had wrought throughout all spheres of existence in the exercise and mani-

² It is true indeed that among the "Fathers," some showed symptoms of the contagion of that "age of bloated bodies and spectral souls, when men took pomp and pageantry for greatness, lust for pleasure, rhetoric for eloquence, similitude in form for affinity in nature." And yet it is certain that no one who has looked through the pages of Irenæus, of Clement, and of Origen, not to speak of their greater successors—can question their true depth of insight, their breadth of sympathy and comprehensiveness of thought. Take only the passages contributed by those authors to Dorner's great work, and the above estimate of their capacities and productions will be amply justified.

festation of that aboriginal law of self-sacrifice which is the bond of every immortal fellowship, and which links the Supreme to all the creatures of His power. They used the denials of His Eternal Purpose in order to show how remarkably it had been manifested in our history through the special nearness with which the Redeemer has drawn nigh to us, and by His constant administration, during the antediluvian and patriarchal and Mosaic periods, of the Society which He had instituted in the very hour of man's apostasy, for his healing and recovery. They showed, moreover, that in all places as well as times, He had been caring for men, helping and teaching them even to the hour when, in persistent continuance of His restoring work, He, and none other, had come, "full of grace and truth," in human form amongst mankind. Throughout His earthly course He had manifested not one aspect only, but the total image of the Divine Order: the whole Economy of Being was reflected in His Person: immortal life in its archetypal form and features, was beheld in Him. And in declarations that were strongly emphasized by men's heretical negations, they said that in all His work on our behalf there was no token of "variableness, or shadow of turning," but glorious progress and development. They showed that in what the Apostles declared that He had done and said, there was not change, but elucidation; not the denial, but the fulfilment of that which had been made known from the beginning by those men of

God whom for that end the Holy Ghost had moved³.

In this enlarged form, as bearing on the entire course and substance, and not only on any single line of man's affairs, they brought out, and chiefly by the help of prevailing misconceptions—relieving their brethren who had been perplexed thereby, and instructing them besides—the main features of the Vision which the Revealer had unfolded, and which had been interpreted by His Apostles.

Thus did they, whom we reverently and gratefully

* "It was not," says Dörner, *ubi sup.* p. 82, "without strenuous effort, and in many cases a continuous series of strifes and victories, that the higher Christian principle planted in the midst of the Jewish and heathen world, could overcome both completely, so that the essence of both should be expelled from the Christian consciousness. Masses of heathen and Jewish error, such as it encountered, were not to be dispersed as by a magic stroke but only by hard toil, even though . . . these were already in principle renounced and deprived of their power of growth, the more that Christianity built itself up on its own field of thought." How this toil and strife were carried forward to their great successes, may be read in Canon Liddon's *Bampton Lecture, On the Homoeousion*. Bearing in mind what was implied in that doctrine, what revealing light Christ's "oneness in substance with the Father" cast on man's entire life, and on the administration of his affairs from the beginning—we can hardly read any where better than in those pages, equally admirable for their learning and their eloquence, how the vision above described, "emerged," as Dörner says, "through its inborn conquering might, to advancing clearness, and ever richer unfolding of its fulness, . . . until at length the band fell from the eyes of the Christian community, the cloud fled away, and the clear image of Christ and of His kingdom stood before their view."

distinguish as the Fathers of the Church, accomplish—and chiefly by means of the overruled and subervient powers of evil—the good works that were prepared for them in their day and generation. But yet another work was needed. Men could now, indeed, look out with intelligence through “the breadth, and depth, and length, and height,” of the Divine Order, and see and realize their places and relationships therein. Its form and working, and its great objects were brought within their view; but it was also needful that the interior relations and mutual harmonies of those objects, the finer lines and shades lying within the broad outlines of the vision which faith looked upon, should likewise be disclosed; and that, besides distinctly seeing these realities, man should also perceive their congruity with his reason in its highest, purest moods. For the satisfaction of his intellect, and also as a means of opening out paths in which fuller information could be gained, those inner aspects of the Revealer’s disclosures must be brought forward. All this was needed. And this was the good work prepared for the Schoolmen, and for those Systematic Theologians whom they trained, and by whom they were succeeded.

Deeply imbued with the teaching of the Elders and Doctors of the Church, and heartily submissive to its guidance, they applied the logical habits which the revived influence of the great master of dialectics had begotten, in drawing out the intellectual interdependence and coherence, and the organic connexion

of the beings and facts, and of the movements which Revelation had brought within their view⁴. We can, indeed, discern many and very grievous imperfections in the work. They often treated inferences that had been drawn from reasonings of which the terms could be only imperfectly apprehended, as if they were ascertained and unquestionable facts. Through similar errors, they frequently misrepresented the connexion of the objects which were actually within their view; and they neglected to test their conclusions, and correct them, by means of the actual facts of life, and with the help of those unmistakable verities which the Revealer had un-

⁴ "The theologians of the primitive Church had to create the material, or to expound that which was expressed in its simplest and most direct form in the Christian dogma; they had further to set forth this material in distinct doctrines and formulæ. . . It became, then, the task of the scholastic theologians to effect a re-union between that which, having acquired the nature of an object in relation to the mind, had been subsequently separated from it, and the mind itself—a union such as would constitute a subjective unity."—Baur, quoted by Hagenbach, *Hist. of Doct.*, vol. i. p. 401. In this work, which has been well called a "true scientific advance upon the past," how much more might have been accomplished, had those theologians not imposed on themselves by the "subtlety and facility of their application of that mere medium of classification which enables the mind to combine things, independently of actual observations of fact with a view to such combination," and which thus leads men to believe that they have joined "real facts in nature when they have only explored marked connexions which their own minds have woven together."—Bp. Hampden, *ubi sup.* p. 87. See also Lect. viii.

folded. Nevertheless, an important and useful work was effected by their agency. They cleared, and they also enlarged, the outlook on which the attention of godly men was fixed. They widened its range, and evolved its harmonies, and secured for it a clearer elucidation and an ampler development. In their generations Scotus and Anselm, Bonaventura and Aquinas, thus carried forward the work of Augustine, of Athanasius and Origen, of Clement and Irenæus⁵. And their mission again was taken up in after generations by the Mystics, who still further extended

⁵ "Still, with whatever shortcomings, it cannot be denied that Scholasticism is an important chapter in the history of the human mind. We cannot forget that it commanded the service of the acutest intellects, and the most saintly hearts. It could not but lead to a great expansion and development of theological ideas within a certain range, and be productive of permanent results."—Oxenham, *ubi sup.* chap. iv. Minds of high quality, gazing intently on the vision which Revelation, interpreted by the labours of the greater men who preceded them, had unfolded—could not fail to perceive fresh aspects of the Divine Economy, and discover some of those heretofore "undiscovered truths" which Bp. Butler speaks of. This indeed is now cordially acknowledged. Some of the wiser aspects of our recent theological teaching are found in the pages of those volumes which, in a too hasty judgment of them, it has been said, "simply amaze and appal the mind." See Trench, *On Miracles*, p. 17 (First Ed.). And the wisest historian of "*Mediæval Philosophy*," observes of the chief among the Schoolmen, "that a time may be coming when it will be possible to derive more good from Aquinas than any age has owed to him. . . . Protestant Europe may even yet do him a justice which cannot be done by those who dread lest he should make them sceptics, or who sit at his feet and receive his words as those of one who understood all mysteries and all knowledge."

our vision of life and its surroundings; and by the Systematic Theologians, who brought out fresh aspects of its symmetrical coherence. In this way the meaning of man's position, his place and connexion in the organism wherein he is incorporated, the purposes for which his life has been bestowed, with the ever-enlarging and majestic progress in which those purposes are being victoriously accomplished—were all brought out more and more impressively within the view of those godly men in whose service all those teachers and elders of the Church were labouring, and who were actively carrying forward the Divine Cause on Earth, as they practically applied themselves, in their sphere of duty and service, to the good works that were there prepared for them to walk in. More and more clearly were the heavenly regions that were over and around the scenes of their ministry, opened out within their view; and they beheld more plainly the vast movements of man's history, the progress of those "wheels within wheels wherein the Spirit of the living creature is," as their evolutions were involved with the circumstances by which those devout workers were surrounded⁶.

* The fact that all through the early mediæval centuries, this theological teaching of the Fathers and Schoolmen ministered to the *practical* life of Christian men, and that by means of it they realized their places in the Divine Kingdom, and dwelt in personal intercourse with Christ, and in the true "Communion of Saints," and further, that by its help they wrought in the labours of their day of trial, and contended in its strife—is abundantly demonstrated by the general use of the Psalter through that

And this vivifying of the Supernatural Order, and realization of the harmonies in which their life was set, cast light upon, and in turn it was illuminated by, the stirring events amidst which their course was going forward. The more profoundly these men meditated upon their own personal histories, and on the public movements of their generation, the more clearly they perceived an order therein which was perfectly congruous with that which thought had so unfolded in their view. Those "wheels within wheels" which were accomplishing their resistless circuits immediately around them, were evidently moving in perfectly harmonious accord with the rest of that amazing mechanism, in which they saw all the spheres of being were incorporated. And this finally confirmed their assurance of the Divine oversight of their affairs. How could they doubt it when they thus perceived how grandly and perfectly the harmonies of earth had been attuned with the harmonies of heaven!

In this way also, by means of this mutual light passing between his own experience and the ministrations of his teachers, as they unfolded the harmonies

period. Cp. Dean Stanley's *Lectures on the Jewish Church*, vol. ii. pp. 146, 7, and Canon Perowne's *Psalms, Introd.* vol. i. We may draw similar conclusions from the use, through the same period, of Biblical prophecies, not indeed as the *foretellings* of mere "diviners of times and seasons, by whose aid our journals may be written in advance," but rather as the *forthespeakings* of men who were divinely inspired to look into the true constitution of the Divine Kingdom, and wisely to apply its laws, and proclaim its obligations.

along with the vastness of the economy in which his life is passed—man's spiritual perceptions were substantiated and cleared while at the same time they were extended. And this effect was deepened and enhanced by the ministrations of the inspired teachers of preceding generations'. As the Written Word became more widely circulated, men saw in its prophetic pages all the peculiarities of their own individual and social course faithfully reflected; they learned that the same laws had ruled human life, and furnished an infallible interpretation of its perplexities, from the beginning. Out of distant lands and from the remotest ages, in the trustful supplications, and victorious anthems, and in the exultant testimony, of men who were there toiling and contending like themselves—they heard the same testimony, and in this way also was their trust strengthened and enlightened. And so also in their enlarging acquaintance with mankind, and especially in their fuller knowledge of the children of God who have in all ages been scattered through the earth, and an

' In Norton's *Genuineness of the Gospel*, vol. i. pp. 28—34, he brings forward reasons for concluding that, even at the end of the second century, there were at least "sixty thousand copies of the Gospels dispersed over the world." This computation will suggest conclusions very different from the opinions which are commonly entertained respecting the "circulation of the Scriptures" in the period spoken of above, and prepare the reader for those unquestionable proofs of the widely-spread knowledge of the Bible in the early mediæval centuries, which Mr. Maitland has brought forward. (*Essays on the Dark Ages*, pp. 187—221).

ever-deepening sympathy with their thoughts and aspirations—they received a yet ampler development, in an outline that was larger and more perfectly filled up, of that view of our position in the universe, and of the laws and obligations which rest on us therein, upon which all godly men have dwelt from the beginning⁸.

Moreover firmer solidity and still completer definiteness was imparted to their views by those physical discoveries which also came forward in due time to subserve man's true advancement, and which have mightily helped in making known, as well as in carrying out God's purposes respecting him. The amazing extension which modern astronomy has effected in our views of space, and then the not less wonderful disclosures of geology as to the antiquity

* While the Scriptures were being thus widely circulated (see preceding *Note*), and men, seeing their own thoughts and feelings, their anxieties, sorrows, strifes reflected in them, were realizing their brotherhood with past generations—their present oneness with their fellow-men in all lands, was likewise being brought out by the zealous activity with which the Church then fulfilled its missionary obligations. (See Neander's *Church History*, passim, and Archdeacon Grant's *History of Missions*). For whatever may be said of our recent missionary labours in comparison, it must at all events be acknowledged that at no period—as the names of Augustine, Boniface, Raimond Lull will testify—have higher personal gifts, and more self-devoted, enterprising, yes, and fruitful zeal, been employed in fulfilling the witnessing office of the Church, and exercising the binding influence which it was meant to exercise upon the nations. Cp. Chapter vii.

of the material creation—imparted a reality which later discoveries have still further confirmed, to the accounts which Revelation has given respecting other worlds and ages, and the communities of beings who are dwelling in the midst of them. Many direct statements, as well as frequent passing allusions of the Revealer, were brought out in new and startling significance, by means of these discoveries. Thoughtful men had observed the serious intentness, the solemn wistfulness of His gaze into the spaces through which our world is moving. They remembered His expressive allusions to the “other sheep which are not of this fold,” to the “legions of angels” who are employed in earthly ministrations, and to the “many mansions of His Father’s house.” And at length they saw all these references and allusions sensibly interpreted in their apprehension. So also were the declarations which speak of the “fatherhoods,” the “thrones and dominions, the principalities and powers,” that are elsewhere existing, and which comprehensively tell of the “things of heaven” that must be connected with the “things in earth.” Then again they had thought of the vast regions, and far-extending movements, the circles of adoring worshippers, the hosts of illustrious combatants—that are brought forward in the Apocalypse, and now at length they saw all these regions, the abodes of the very communities which are thus spoken of, and the periods through which they have been living, manifestly set, by the unfoldings of science, within

their view⁹. Moreover, further, and even more striking illustrations of the revealing language and allusions have been supplied by quite recent discoveries of the mutual connexions of those regions and ages, by our knowledge of their close interdependence, and their physical identity.

Nor with these interpretations of the Revelation

⁹ Whatever significance the sacred writers may have attached to their words, it is clear, as Olshausen (*Romans* viii. 18—20) remarks of the *κρίσις* of St. Paul, that “not merely our earth, or our solar system, but the totality of all creation (*οὐρανὸς καὶ γῆ* = *הַשָּׁמַיִם וְהָאָרֶץ*, the spiritual and material world), must be understood. Whether the ancient world had such a perception of the greatness of the universe as the telescope gives us, does not signify in this respect; the Spirit of God in the Apostles (and in all the inspired writers), understood *explicite* what they themselves took *implicite* only; even if they *thought* the universe smaller than we are accustomed to consider it, they nevertheless, *meant* the universe as well as ourselves in every expression that denotes the totality; just as a drop of water is meant by every one who utters the word, whether he knows or not, that it contains a world of animalcula.” “It is vain,” says another writer (*N. Brit. Review*, No. X.) “to imagine that God’s own providential revelations of His works and ways should exert no influence, or that they *ought* to exert no influence upon those notions of the Divine government and of the moral universe, which were formed in the dark, and during the times of our ignorance of every thing more remote from us than a few hundred miles, or a few hundred years. They expel a congeries of narrow errors, heretofore regarded as unquestionable truths. Men had formed their ideas very distinctly of *what* God had done, and *when* it was done, and *why*, and now they read on all sides a startling comment on the words, ‘My ways are not as your ways, nor My thoughts as your thoughts, saith the Lord.’”

language may we omit to join others which have arisen from our ever-increasing knowledge of the past, and of mankind. Man's fuller acquaintance with himself, and with his history, as well as his deeper insight into the structure of the material creation, must be joined with the meditations of saints, the questionings of heresy and unbelief, the progress of human affairs, indeed with all the agencies by which the obscuring veil that rests before man's apprehensions on the Divine Order is raised—it must be joined and reckoned. For mightily have they all been working towards this end. And now we may ask, what is the total effect that has been wrought out by them? How have they contributed to the elucidation of the Divine Order, and its development? And in what form and aspect does it at this time present itself?

In none other, surely, than in this! Our human sphere is seen to be incorporated under its own special conditions in the Universal System which includes all worlds and ages, and all the races which have sprung up amidst them; and, with every other abode of immortal being, it has come forward, and reached this hour, and now presents itself, just as we saw it reflected in Christ's Person and His work—in continuous correlative existence with all past and all surrounding things¹. The ancient principles,

¹ Through all the agencies above enumerated, the meditations of saints, the questionings of heresy, yea, often by "speculations which we shrink from, as opening the deepest gulf of all, the

the primordial laws of being, are still producing, according to their past wont, their proper fruits in the movements of our own days. Using the language of the Church's daily confession, we may say, "As it was in the beginning, it is now." Yes, in this view, the universe and ourselves as part of it, are ancient, and yet in a constantly advancing and increasing purpose, are also ever new. And thus "it ever shall be, world without end." By the operation of primæval laws, the system will be ever growing and enlarging, while it is constantly developing in majestic progress, for the accomplishment of its predetermined, though it may still be far-off ends. Moreover, as we see our present and all future human life in this continuity with the past, we also see it, in one grand solidarity, correlated with all other existences; our sphere is harmoniously linked with all other spheres belonging to the Universal Order in which it was originally incorporated. The historical realities, and the

very bottomless pit of unbelief—God has been preparing men to receive the simplest, and yet the deepest teaching of His Church; to hear the Name into which we are baptized, as that which satisfies every longing, fills every chasm in the heart and spirit of man; to see how the ages are bound together, the creed of the earliest being still the creed of the latest, the old man seeing Him that was from the beginning, even as the child knew the Father; to learn how all the exercises, definitions, and determinations of the intellect are thus transcended, and yet their purposes explained; how experience leads to submission, how reason, when it has attained its highest point, believes and obeys and worships."—Prof. Maurice, *Epist. to Hebrews, Introduction.*

present substantial facts and events of our existence, are in keeping and analogy with those which prevail elsewhere, and the principles that are embodied in them, the laws according to which we ourselves here live and work and suffer—are identical with those by which existence, in all worlds, is ordered². Our most familiar relationships, and our commonest employments, are in the likeness of those of our coheritors of being. Christ's manifested oneness with them and with ourselves, the fully unfolded union of the heavenly spheres and races with earth and its inhabitants—furnish decisive evidence, nay, they give visible assurances and tokens of the fact. In truth all the life, in all parts of it, which men are

² “Revealed facts are special and singular from the nature of the case, but it is otherwise with the revealed principles. They are common to all the works of God; and, if the Author of nature be the Author of grace, it may be expected that, while the two systems of facts are distinct and independent, the principles displayed in them will be the same, and will form a connecting link between them. In this identity of principle lies the analogy of Natural and Revealed Religion in Butler's sense of the word. The (doctrine of the) Incarnation is a fact, and cannot be paralleled by any thing in nature; (the doctrine of) Mediation is a principle, and is abundantly exemplified in its provisions. Miracles are facts; inspiration is a fact: divine teaching once for all, and a continual teaching, are each a fact. Probation by means of intellectual difficulties is a principle, both in nature and in grace, and may be carried on in the system of grace, either by a standing ordinance of teaching, or by one definite act of teaching, and that with an analogy as perfect in either case to the order of nature.”—Dr. Newman, *On Development*, chap. ii. sect. 2.

now living in the flesh, is an outcome and embodiment of the same principles which prevail elsewhere. The same laws are universally developed through all regions of existence, whatever the phenomenal realities which may be therein existing, and the acts and occurrences which therein are going forward.

In this aspect we see all things coming onwards to the present hour, in unbroken continuity, and now they are existing around us in linked harmonious coherence, just as we beheld them reflected in Christ's Person and His Life, when the bygone ages converged on Him in His earthly place and hour, and the unity of all things reflected itself in His procedures³. In and amidst them, moreover, we see every man called and stationed in his own place, and summoned there to do his part towards realizing and promoting the universal harmony, in fellowship

³ "Christ and His all-quickenings Life are in the world as fixed elements, and will be to the end of time. . . . Before this Sovereign Light streaming out from God, the deep questions and dark surmises and doubts unresolved, which make a night so gloomy and terrible about us, hurry away to their native abyss.

. . . This it is which has conquered the assaults of doubt and false learning in past ages, and will in all ages to come. No argument against the sun will drive it from the sky. No mole-eyed scepticism, dazzled by its brightness, can turn away the shining it refuses to look upon. And they who long after God will be ever turning their eyes thitherward, and either with reason or without reason, or, if need be, against manifold impediments of reason, will see and believe."—Bushnell, *Nature and the Supernatural*, pp. 231, 255.

with Him "Who worketh all things after the counsel of His own will."

In that household, and province, and nation where he was set, discharging there the obligations of his position, after the manner of Him in whom we have recognized the archetypal pattern of existence, and gathering inspiration and power, even as He did, from the ordinances of the Church—every man might have entered into the full meaning of all the institutions which surrounded him, and have accomplished their intention, while he was using them in forwarding his own welfare and advancement. Thus should he have shared in the life and privileges of that Divine Order in which the purposes of his Heavenly Father have been embodied. Recognizing the constant nearness of the Eternal Word, Who was ever drawing near to him, accepting His will and affections, and using the ordinances of the Divine Society as sources of vitality and strength—he should have entered into nearer fellowship with the Son of God, while he was advancing upwards in his progress towards infinite perfection. All the lowering, isolating tendencies which sought to mar his true existence, might have been neutralized, and heavenly life instead might have flowed into his spirit. He might have been raised into an ever-increasing conformity with the true exemplar of his being, and have been perfectly qualified to discharge the services which belonged to his place and calling, and accomplish

all the good works which were there prepared for him to walk in ⁴.

Yes, every individual sharer of existence whom we can think of in our backward survey, might have thus fulfilled the purpose for which his life was given.

⁴ In the Prophetic Scriptures, and in the Psalms, we find the clearest proof that the most elevated and affecting views of their spiritual position were attainable by men living under the ancient dispensation. And we see, too, that their most devout consciousness was blended with a sense of their Church fellowship and obligations (cp. Ps. li. 18, 19; cxvi. 17—19), though its ordinances were always regarded in their subordinate and instrumental character (cp. Ps. l. 8—10; Isaiah i. 13—15). Moreover, all our reasons for believing that Christ's ministrations were carried forward among the Gentiles, and that amongst them relics of the primæval dispensation were extant (cp. Note 5, p. 133)—justify us in believing that there also men "lived and walked in the spirit." So that in fact there has been no scene or period wherein individual men could not be found who were as spiritually minded, and as conversant with large views of the Divine Kingdom, as any who have lived in later times, though it may be not equally enlightened. (Cp. Note 6, p. 246). While as for the Church's influence, we may well say that if, in view of those "irregularities and disorders recorded in the history of the Jewish people, which, like valleys and pits in the wilderness, intervene between the great providences of God, and are lost to us while we contemplate the majestic summits of Moriah, Pisgah, or Zion, and the beacon-lights thereon kindled, we still know that a supernatural presence was still with the Israelites"—neither can we doubt that, in the darkest ages, true faith "elicited from the ordinances of the Church, and appropriated in its fulness, those benefits which Christ originally lodged in them."—Dr. Newman's *Prophet. Office of the Church*. Never can the Divine Society have ceased to be effective in accomplishing the work in and on the world which was assigned to it, "*nisi forte plus contra ecclesiam valuit homo peccans, quam pro ecclesiâ Deus jurans.*"—Augustine, *Coll. Carthag.*

In his place and calling, he might thus, according to his measure, have appeared in the likeness of that image which we saw in Christ. And so also might any community have worthily occupied its place amidst the "principalities and powers, the thrones and dominions," with which it has been actually as well as formally associated.

This purpose, as well as the restoration of its individual members, was contemplated respecting it. And when they have been duly mindful of that intention, and when they have cordially submitted to the influences that are conveyed by the Divine Association which was set up in the midst of them for its fulfilment—they might have claimed, in their united character and for the community which they formed, the distinction of existing as an integral and true portion of the Universal Realm, and have thus entered on an enjoyment of the highest privileges that were bestowed on them. Their Heavenly Society might first have brought them into living fellowship with other communities similarly constituted upon earth; then it might have united them with those who are abiding in the unseen world, and afterwards with the races and kingdoms which still continue in their original condition. Through the power of that life which they were sharing with the unfallen and redeemed, and which each one should have exercised according to the laws of functional service in his vocation and ministry—they might have mutually imparted the treasures of their knowledge and insight, and have

striven together in resistance against the errors and corruptions which gathered round their sacred institutions⁵. And in the same way might they have been quickened and guided in the discharge of their obligations, throughout all their family and civic and national relations. They might have carried the principles of Divine and Celestial Life into all the common acts and secular associations which belonged to their united character. The true freedom and the genuine welfare of every member of their community, his training and advancement, should have been promoted by their agency. They should have employed themselves in guiding and helping those by whom man's relations to the invisible sphere of being had been

⁵ Our impression of the living freshness in which the supernatural institutions have ever existed and wrought amongst men, has been weakened by the popular distinction between the Church visible and the Church invisible, as if the former, through its frequent corruptions and disorders, has stood wholly separated from the other. Similar misconceptions during the prevalence of the Donatist Controversy, elicited from Augustine this memorable declaration, "That they (the Catholic writers) never intended to affirm that the Church of Christ, which now has evil men commingled with it (in its visible manifestation upon earth), is distinct from the Church above, in which no evil is found; but that what they meant was that the self-same Church, the one holy Church, exists under different conditions (according as we view it here upon earth, or above in heaven). Here it has an admixture of evil men, there it has not; just as it may be called, while upon earth, mortal, inasmuch as it is composed of men liable to death; while, in another state, it will be immortal, its members being no longer subject to the law of mortality. And yet it is one and the same Church."—Augustine, *Breviculus Collat.* §c., 19, 20.

forgotten or neglected, and who, in their attachment to transient and sensual things, to "the lust of the flesh, and the lust of the eye, and the pride of life" constituted "the world" of that place and period wherein their community had been established. They should have been constantly engaged in protest and contention against the levity and vices of that "world," against its disorders and pollutions. They should also have striven to neutralize the corruptions and to alleviate the sorrows, which its low degraded modes of thought and feeling had originated. In this manner should they in their own immediate neighbourhood first, and then far outwardly, have developed the life which they had received through Divinely instituted channels from above, and which they were sharing with the entire Church Society of which they formed a part, and which was represented in their assemblage. And so, in all other regions of their existence and activity, ought this community to have been raised into accordance with the loftiest character which, as one of the societies existing in a restored world, would then have been rightfully ascribed to it.

For this end, also, helps and influences, in accordance with men's special needs, have been supplied in every period from the beginning of our history. So that at every season and epoch in the long course which we have been surveying, men, both singly and unitedly could have realized their actual position, and have been conformed to the Divinely Constituted

Order in which they have been incorporated. Every individual, and every community might thus have clearly apprehended all the characteristics of their place in the Divine Economy, with the design of the institutions which it furnished for their welfare and the obligations which it made incumbent, and have consequently secured all the advantages which it was established to confer on them.

CHAPTER VII.

FUTURE PROGRESS AND FULFILMENT.

WHILE we steadfastly look through all surrounding misconceptions from the position which we now occupy, this is what we see in relation to the past. And it is also an accurate description of our position in this place and hour. That which might any where have been so realized in the bygone generations, may now, equally and immediately, be realized amidst our circumstances in these present days. Only let us now fulfil the requisite conditions, and then this vision of the Divine life of men and nations may be perfectly beheld amongst ourselves.

For still as pure and strong, and as full of life, as on the day when they were first established, all the institutions of the Remedial Dispensation are yet amongst us, combined and blended with that aboriginal Order of existence which is common to man, and to the races and communities surrounding him. The light of that Revelation which unfolds our place and relations in the Economy of being, and the true ends of our existence, is widely diffused, and it shines comparatively undimmed throughout the

land. We see its testimonies in those consecrated days and places which betoken the universal supremacy of God over all space, and through every season of existence, as well as in the Society therein and then assembling¹. The Scriptures which declare the authority of these appointments, and explain their workings and design, and which have been gathered from the writings of holy men whom God inspired—are universally diffused through our community. And, besides these direct instruments of its conveyance, the Divine Light is also shining through, and it is reflected from, objects which meet us at every hour, and by means of instruments and agencies which we are employing in our most common occupations. Our oldest social traditions and our commonest forms of speech, are conveying in every direction this knowledge of our place and relations in the Divine Kingdom. It is true, indeed, that the instruments of its conveyance have been obscured and enfeebled by misconception and misuse; and yet all the witnesses and agencies of the Divine Order as it is manifested upon earth, are still through their means maintained in every district of the land. The substance

¹ That structure which is set up in every parochial section of our land, is not recognized in its full significance, unless we regard it as the visible witness of a Society which has existed here from Apostolic times (cp. Bp. Wordsworth's *Theoph. Anglic.* pt. ii.), and which may thence be traced backward to the beginning of the world. Cp. Hooker *Ecc. Pol.* iii. 1. Dean Field *On the Church*, i. 5. See also Note 1, p. 89, and *Appendix* Note C.—On general subject of this Chapter, see *Appendix*, Note E.

of those blessings of knowledge and help which have been divinely bestowed on us in Christ has been retained both in our literature and in our commonest expressions of thought and feeling ; and in the habits of our daily life we confess His presence, and acknowledge the supremacy of the obligations which He lays on us². So that in no country, at any past time, can we see better opportunities than men possess here and now, for at once entering into the full realization of those blessings, which, by the grace of Heaven, are still ours, and of casting aside in a rightful development of the life that is conveyed through them, the corruptions by which they have been weakened and impaired.

Here they are in our actual possession. And now let it be imagined that any here, or elsewhere, having been moved to look beyond the "things seen and temporal" by which men are surrounded, should thus recognize the supernatural relations in which they have been placed, the obligations which are incumbent on them, and the prospects which have been opened out within their view. Then in the services of that congregation of the Church which claims them as its members, they have immediate access to the celestial world : they may there hold communion with the

² For illustrations, see Blackstone's *Commentaries*, b. iv. c. 4 ; and cp. Coleridge's *Church and State*, p. 56. See also a remarkable passage extracted from Cobbett's *Political Register* in Dr. Chalmers' *Lectures on Church Establishments*; *Works*, vol. xvii. pp. 213—217.

very fellowship of unfallen angels and of redeemed men whereof the Church's visible framework is the witness. And helped through that communion in their endeavours to realize it, as the Apostolic Community was helped³—the Divine Order might again come forth, by their means and in the midst of them, showing itself among their affairs and institutions. The light, the nobleness and purity of heaven itself, might be seen in all the families which are dwelling in that portion of the land, while the Divine Agency was there, rectifying its disorders, cleansing its defilements, effectively redeeming it from all its base humiliations⁴.

In this manner might God's will and intention

³ Unity ("they were all with one accord in one place"); Devoutness ("they continued with one accord in prayer and supplication"); Faith ("they looked steadfastly toward heaven as He went up"); the devout and diligent use of instituted means ("they appointed two . . . they prayed and said, Thou, Lord, show whether of these two Thou hast chosen")—were among the "Notes of the Church," of whose members we are told, "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

⁴ The unfixed, capricious renderings of our Authorized Version hardly any where inflict greater loss upon us than they have by substituting "edify" for "build up," as an equivalent of *οικοδομέω*, in such passages as Rom. xv. 2, 1 Cor. xiv. 12, Eph. iv. 12, &c. It has hence resulted that the idea of personal and individual profiting, through the "means of grace" instituted in the Church, has been substituted for that of a corporate development, in which, to use the language of Stier (quoted by Ellicott in *Eph.* iv. 16), "the body makes increase of the body, . . . its growth not being due to aggregations from without, but to vital forces from within."

concerning man, be now embodied in any portion of the earth. And the life which would be thus developed, must extend itself outwardly : it must be enlarged in its yearning, or rather its demand, for union with neighbouring societies which have been constituted, and which are working like itself. Let us then extend our supposition, and imagine two or three adjacent neighbourhoods rising in like manner to the true idea of their position, recognizing their calling in this manner, and thus embodying the true form of their existence. Then, since they are in fact organically connected, their union must be felt, and it will be confessed by them. Societies which have been formed by individual exercises of self-will, each member choosing his vocation, and taking his own methods of fulfilling it, may indeed remain isolated : each one abiding on its selected ground, such associations will be mutually separated even in each other's neighbourhood. But this can never be the case with those which have been eternally combined, and which have recognized the laws of their Divine confederation. Only let these laws be realized as they have been authoritatively revealed ; and then, as surely as the circles of the heavenly world blend with one another, intertwining and compacting themselves into their several sections of the sphere of Universal Being—must such societies unite together⁵. They must join in cordial intercourse ; and, in this communion,

⁵ Cp. Note 3, p. 265 ; and *Appendix*, Note E.

they will show enlarged developments of their true existence. They will manifest those more extended forms of life and of activity, those nobler and more illustrious good works which have been prepared for them in the provinces which they are constituting. It is not more true that the members of each community "have need of one another," than it is also true of those bodies in their entirety, and with reference to their extended mutual relations. Advantages of intellect and culture, and of material resources, are possessed by some, of which, to their great enfeeblement and loss, the others are destitute. And the laws of our Divine Organization require these advantages to be communicated, so that by means of representative men from separate localities, there may be an interchange of gifts and service, of aid and counsel, and of sympathy. Immediate assistance in heightening the life of each, in furthering its advancement and prosperity, and in helping it to cast aside its corruptions and hindrances,—might be secured in this manner⁶. And these

⁶ In the *Appendix* to his Charge entitled *Privileges imply Duties*, Note J, Archdeacon Hare describes the "wide fields which lie open to the most serious and earnest deliberation" of synods which have been thus constituted; as e. g. "in debating what measures can be adopted the most expediently so that the poor and simple may not be exposed without some sort of defence against the demoralizing influences of the world; . . . how their economical condition may be improved; how cottage allotments, friendly and benefit societies, medical clubs, and other like plans may be best established and conducted; . . . in what manner schools may be rendered more efficacious than they have

results having been accomplished, the communities which are organized and represented in each province, must further combine themselves; they must be united, and they must work together in another larger association, which shall represent all who are contained within those sacred boundaries according to which God "hath divided to every Nation its inheritance."

For the purpose of obtaining all the advantages of the Divine Order, they must come forward in this wider combination: the Provincial assemblies must be developed into the National, as the Congregational have grown into the Provincial. Then only can they get their full measure of help from one another in their joint sacrifices, and share in each other's insight into the true form and binding laws of our existence, whether that insight is conveyed in present ministrations, or in traditions from the past. In the first instance, it would be for the purpose of securing such an increase and heightening and enlarging of its life, that those who represent each single portion of the whole Body, would employ themselves. And then, when that end had been effected, when they had thus augmented their spiritual power and intelligence, they would exercise an influence analogous with that which had been already exercised in the provincial and parochial spheres of their existence. The Nation would be informed, it would be purified and ennobled by the Church, just as the

hitherto been; how more activity and zeal may be awakened in behalf of the spreading of Christ's kingdom, &c."

interests of the Province and the Parish had already been promoted, and the tone of feeling in them raised, through its more limited developments. Statesmanlike wisdom, legislative ability and practical experience, would determine the measures which are fitted to secure the secular well-being of the community in every one of its departments'. And, in this larger sphere, the functions of the Church would then be exercised in raising and purifying, in restraining and ordering the natures of those by whom those measures had been originated, and it would kindle a spirit and impart a momentum that would overcome the sluggishness, the prejudices, the narrowness which might stand in the way of their auspicious realization and fulfilment.

Thus organized and manifested thus in accordance with the true law of their association, and the authentic rules of the service that is laid on them—all members of the community would then assist effectively in the

' See *North British Review*, vol. ix. p. 499, for a remarkably clear and able statement of the relations between political science and, what the writer calls, "the long latent energies of justice brought out from the depths of the Christian system, apart from which," he says, "the clearest demonstrations of political science will never take effect. . . . Political science shall determine what is justice, as between class and class, and shall tell us, on well ascertained grounds of experience, what those measures are which may be looked to for securing to each class its well-being; and then a hitherto unknown and unimagined intensity imparted to Christian principles, shall break down all opposition, and shall bring out, in fact, the true and the good in the structure of society."

advancement of the Nation, in the purification and ennoblement of all forms of political existence, and so in conforming their life as a People still more closely to that pattern which is embodied in the Celestial Politics, in the dominions and realms of the unfallen. And, by a necessary extension of the same principle, would every Nation, through the agency of its Church, be drawn towards every other in which that same process had gone forward⁸. National Churches, and Nations by their agency, must hold intercourse with one another. This intercourse is necessary for each one's true expression, and for its practical efficiency. Just as every individual member "has received a gift" which he must "minister as a good steward of the manifold grace of God"—so also has each Church special functions and services which it has been appointed to discharge towards every other. Correcting extravagances, or supplementing defectiveness of teaching, suggesting better methods of activity, furnishing varied and

⁸ In his treatise *De Unitate Ecclesiæ*, Cyprian dwells on this enlarged development of man's Church Life with a power and eloquence which has, alas! been made to serve too well the sinister purposes of those by whom the papal despotism was promoted. He shows from the nature of the Church Institution, and from analogy, as well as from express enactment, that "as the sun has many rays, yet one light, and the trees many boughs while its strength is one, resting on the firmly-grasping root, so the Church, flooded with the light of the Lord, puts forth her rays throughout the world; and, in the richness of her plenty, stretches out her branches over the whole earth, while yet there is one Head and Source, and one Parent abounding in the issues of her fruitfulness."

nobler patterns of self-devotion—in all these ways may the Churches, set up amidst races of varied constitution and culture and endowments, minister effective and valuable service to those with which they are connected. Their several and special gifts would in the first instance be exercised in mutual help and counsel, and in interchange of services*. For the internal welfare of the Catholic Body, for its edification in wisdom and in love, this demand would first be made on the resources of its members. And then, as in their previous organization, their interest would be engaged in promoting the welfare of those who lie outside its limits. The nature of that association, which is now in view, shows us that each of its constituents labouring on its own missionary field, that is, on the communities adja-

* Undoubtedly those who have truly shared in the Church Life which was witnessed in those synagogues, into one of which it was "His custom to go every Sabbath day;" or in the "caves of the earth," where the martyrs worshipped; and who have also shared the same life as it was developed in the magnificent temple and ritual where He likewise prayed, or as it was seen in the basilicas of Ambrose and Chrysostom—all such worshippers would readily take part in the simplest, or in the most gorgeously elaborate services of devout men in these present times. The coarsely earnest worship of the rude mountain oratory, and of the barn-like chapel; the elaborate ritualism of Greece and Abyssinia; the high-toned liturgies of the Cathedrals of the West—would not seem strange to them. There, too, every such worshipper would at once recognize and sympathize with his brethren in Christ; for in all these places they would come before him in a garb and in aspects for which his life in the past would have prepared him.

cent to itself, with that knowledge and sympathy arising from the race relationships which are necessary for an effective witness of truth, and for the removal of accumulated errors—would further receive all essential help from the other members of its Fellowship, so that on this, its largest and widest scene of duty, the simplest and most limited form of its work will be repeated¹. And hence, just as each individual member of its Congregations, witnesses and works in the name of the whole Body, and is thus inspired and strengthened in his toils, so each Nation, working through its Church, would be fortified and animated, encouraged and informed, by the co-operation and the sympathy of all others which have been joined with it in the Catholic Association.

In this last movement we witness the final development of human life as it must be witnessed in a true embodiment of the Divine Order. In its progressive enlargement through its continually widening spheres, we have traced it upwards from where it begins close to the source of all spiritual energy, until we behold it encroaching farther and farther on all sides upon the waste and darkened places that surround it. And, as in all these evolu-

¹ This view of the co-operation of churches in missionary labour, was illustrated in many of its aspects by the writings which were called forth by the establishment of the Jerusalem Bishopric. See especially Note H, in *Appendix* to Archdeacon Hare's *Means of Unity*, and the authors who are there quoted. On the other side, cp. Dr. Pusey's *Letter On the Establishment of the Jerusalem Bishopric*, and Dr. Newman's *Apologia*, part v.

tions, as far as this last and greatest, we found its members working in conformity with the true laws of their spiritual development—so as the result, we have seen that individual spirits have been qualified for the highest regions of their being, and that the communities which are formed by them, have been once more gathered under their true Lord and Head.

From the nature of the case, we gather this assurance. And now, turning for confirmation of it to the inspired delineations of the future, we see that it is just so that the prophetic word represents the Redeemer as at length accomplishing His purposes before the history of earth has closed. Let the terms of the sacred predictions be carefully examined, and we shall find that they are in exact correspondence with that final consummation of Christ's work which is set forth in that authentic disclosure of it on which we have been looking. Every thing which we learn of man's condition in those inspired revelations of the future, accords with that aspect of it which we have just seen so impressively developed, and this both in respect of its immediate connexion with the higher world of souls, and also in respect of the earthly influences which have been diffused throughout it, by means of the agencies of the Remedial Dispensation. Indeed, all the expectations which are naturally awakened when we observe man's course passing on into the future, might be expressed in the very words of those predictions².

² In an excessive reaction from that false view of prophecy

Just as, in those distant prospects, we saw the spirits of men elevated and ennobled into forms of being unspeakably higher than any which, except in the rarest instances, are ever now witnessed in the midst of us, so, in direct correspondence with these expectations, it is emphatically declared respecting that future era, that heavenly life will then be poured out in richest bestowments from its Eternal Source on all the Church's members, and especially on those in whom the world's most degrading influences, the utmost power of its vice and its frivolity, are witnessed at this time. "Your sons and your daughters shall prophesy; old men shall dream dreams, and young men see visions." Insight into the real purpose of our being, and a vision of its true ideal, will be then present to the view of those who were before only conversant with the sternest, or with the most superficial, aspects of the circumstances that surrounded them¹.

which identifies it with prediction, many are now denying the fact that visions of the future came at all within the prophet's view. Yet the power of seeing things which should be hereafter, was distinctly claimed by these "holy men of God" when they spoke of "declaring futurity (אֲחִירִית) from former time, and from ancient times the things that are not yet done." Isa. xlv. 10. Cp. Deut. xviii. 22; Jer. xxviii. 9. And surely the truth of this claim cannot be questioned, when we compare, for example, their predictions respecting the advent and ministry of Christ, the succession of empires, and the future condition of the Jews—with the events in which those predictions have been fulfilled. See Augustine *Contra Faustum*, xii. 3; Davison's *Discourses on Prophecy*, pp. 507—530; 433—455.

¹ Joel ii. 28, 29. Cp. Isa. liv.; Jer. xxxi.; Zech. xii. When these passages are read in the light of that true view of

Yes, our largest expectations of the spiritual vitality, and of the earnestness and power of that coming period, are satisfied by these predictions ; and so also are those which affirm that human life will be at length ruled by the true laws of its development. Each one of these men, who will be filled with this abounding energy and this generous enthusiasm, will be working in his own place, and copying the prescribed and authorized models which are set within his view. For they are "old dwellings" that have been repaired, "breaches" that have been "filled up," desolate cities restored on their original foundation—which are seen to constitute the harmonious order and beauty of that renewed creation⁴.

prophecy which represents it as consisting in a clear vision of the constitution and laws, and also of the future development of the Heavenly Kingdom—it will be seen that they do not contemplate any thing like a condition of frenzy or excitement produced by unnatural influences, nor yet an anxious and excited outlook upon a course of things still future, and which will then be drawing to a close. They rather describe an earnest thoughtfulness in the discharge of all manly and womanly duties on the part of the members of the Church, and an inspiring recognition of the highest motives and reasons for discharging the several obligations which devolve on them in their families and cities, and in their national position and relationship.

⁴ With these statements connect passages such as those which speak of "the hearts of the children being turned to the fathers;" of men "asking for the old paths that they may walk therein;" of their "remembering the days of old, &c." Mal. iv. 6. Jer. vi. 16. Deut. xxxii. 7. That true reverence for antiquity (see Note 9, p. 196 ; and Cp. Pascal's *Fragments et Lettres*, Ed. Faugère, Pref. p. 98), which the familiar words, "Honour thy father and

Out of materials that are ancient as the framework of the world itself, men have raised those temples of high and rapturous devotion, those halls of brotherly union and fellowship, those palaces of justice, which are then seen covering the earth, and into which its population, blest with that peace and joy which are the fruits of righteousness, will be assembled.

Moreover, in the promises of its secular prosperity, when the "needy will be cared for," and when their "souls shall have been redeemed from deceit and violence"—we also see the very results that might have been anticipated when families are at length compacted in their respective provinces, and those provinces into their national fellowship, and when there is the proper interchange of help and service between all the classes and orders of society. And so, again in the busy movements which are depicted as going forward around the consecrated centre of human fellowship, the place divinely fixed for holy convocation in Jerusalem and Zion—we see that intercommunion between the several National Churches which will

mother, that thy days may be long in the land which the Lord thy God giveth thee"—remind us is one of the conditions of secure national existence, will have been observed in the days to which we are looking forward. Then it will be seen that true-hearted men in all ages have been labouring at their proper occupation of realizing an order which is already in existence, and that the function of each generation is to carry forward, in its own place and in the exercise of its peculiar gifts, the work of those who have been already toiling and striving in the light of this view of their vocation.

be so productive of the richest blessings. These too are seen constantly enlarging themselves upon all sides, breaking forth on the right hand and on the left, until all, even those who had fallen into the lowest degradation far away from the Catholic Society, in which they too were formerly included—are again comprehended in it, all the “kingdoms of the world” being then united in the one “Kingdom of God and of His Christ”.

Yes, that very condition of things which we have learned would surely result from the recognition of our true place and relationships, and from our fulfilment, according to the divine laws of man’s existence, of the duties that are therein arising—is that which is witnessed in those glorious disclosures of the future which were vouchsafed unto the prophets. They show that the full significance of the Remedial Dispensation will be acknowledged in that era of universal Light, and of Life poured down from on high upon all flesh, and that all its agencies will then be brought into effectual operation.

Then our own will be recognized in its actual

* May it not be said that the florid poetry and rhetoric which these words have called forth, and the vague and cloudy forms of grandeur which have thence been generated—have obscured and weakened the statement which is conveyed by them? They declare a fact whose simple grandeur needs no adventitious aids to produce its genuine impression; this, namely, that the Church and Commonwealth will be in fact, as they are in their intention, one. Our daily prayer will then be answered, and the “Kingdom of God” have fully “come” on earth.

union with neighbouring communities, and all the institutions of man's redeemed estate will be employed for the purpose of fully replacing him in his original position, and of giving help in the progress which he has been appointed to accomplish. Moreover, in connexion with, and indeed as a consequence of, the improved position he will then have reached, he will have gained a deeper acquaintance with all which constitutes the framework of his existence, with the nature of his intellectual constitution, and with the essence along with the laws and agencies of this material creation. He will have then advanced far nearer than he now can, to the boundaries which separate him from more refined and illustrious forms of being. He will have gradually acquired familiarity with states of existence, and modes of operation, on which, if he were disembodied, he might look at once without peril or discomfort. We see in fact that then a process will be going forward which will cause the terrestrial condition of human spirits continually to approach that in which they are now existing in the intermediate state; and that this will be continued until the perceptions of all who have ever lived in the Mediator's Realm will be identical⁶. The members of the last generation upon earth, and of the preceding generations who have departed hence, will then virtually occupy the same level, as regards their knowledge of the design of their creation and of the nature and bearings of their

⁶ Cp. Chap. III. and Notes 3 and 5, pp. 107, 110.

course amidst the orders of intelligent existence. Those arrangements which were meant to compensate for the effects consequent on man's apostasy will have taken plenary effect; and all, conducted to the same level of knowledge and attainment, will be empowered to move forward and upward to those positions which, by the culture of their moral natures, they have otherwise been prepared to occupy.

When this general uniformity in the condition and attainments of all the generations of mankind has been effected—it will indicate the approaching consummation of man's history. Then all the ordinances of the Mediatorial Economy will disappear, having served the purpose for which they were established; and, the appointed number of the human family being at length made up, its members will move onward to that which has been appointed as the next stage in their immortal path. Moreover the earth will then be purified from all its blemishes, and freed from the defects which evil has brought on it. Its materialism will be refined, and the physical structures of human spirits will be changed into perfect affinity with that sphere into which they are about to be removed. By a special decree and act of the Mediator at that crisis, He will re-embody the occupants of the intermediate condition, and change the forms of those who may be then existing upon earth. And each one will be removed to the new position in the universe which will universally be

recognized as his. Yes, all men will in this manner pass in silent consenting obedience to the agency which has been appointed to convey them—into those regions where their future progress will be continued.

With regard to the nature and properties of the materialism of the system into which those who have abode and wrought in conformity with the Divine Order will be removed, we discern significant intimations in that material form which will then invest all the human partakers of the celestial existence. For they will all be “fashioned into the likeness of that glorious body” which was worn by the Mediator after His resurrection, and which was signally distinguished by its beauty of aspect and power of movement, and by its independence of every obstruction. And in that ennobled form we have an infallible token of the glorious properties of the world into which the heirs of redemption will be carried. It must be homogeneous throughout with the natures of those who shall be conveyed into it; every property of the bodily framework wherein they will be invested, must be found in their abode: their own gloriousness must be reflected in the glorious scenes with which they will be every where surrounded⁷.

⁷ Every reason which now requires an “adaptation between external nature, and the physical and intellectual constitution of man,” so that the one shall be in harmonious relation with the other—will equally require the same adaptation hereafter. All the properties of the earth’s materialism, and the forces which control our movements on its surface, are implied in the human frame, and might be inferred from it. And may we not on the

And therein they will be maintained for ever, without any further liability to loss or peril. The course of training through which they have passed, the fixedness which their habits have acquired, the impression left on them by the various epochs which they have witnessed—will guarantee their absolute permanent security. They “will go no more out” from that condition of dignity and of bliss which they have attained. Nay, without any danger of losing what has already been conferred on them, they will thence advance into higher stages of the ascending path which will then open out plainly before their view. And, indeed, in a comparison with the positions which they may subsequently reach, even the Celestial World itself may be surpassed in gloriousness, as much as it now transcends the most glorious conditions of our earth^s.

Those higher conditions of attainment lie, how-

same principle conceive what the nature of those worlds must be, in which one “whose countenance shines as the sun, whose raiment is as light,” and who moreover is not hindered in his movements by any of our material obstacles—would be in “his own place,” at home, as we may say, amidst the externalism surrounding him.—Cp. Bp. Browne *On the Articles*, pp. 106, 7.

* In connexion with those expectations of changes in the constitution of the material universe which seem to follow as necessary inferences from the fact of the constant advance of the beings in subordination to whose welfare the material universe was framed—we may recall the words of the Apostle, 2 Peter iii. 13 (cp. Rev. xxi. 1, 5): “We, according to His promise, look for new heavens and a new earth.”—See Prof. Pritchard’s *Hulsean Lectures*, p. 8.

ever, beyond the farthest limits to which thought can convey us with assurance. Unlike the path in which we have hitherto advanced, and the regions which we have at length attained, those to which we are now looking are unilluminated: no lights can be descried amidst them. All the conditions beyond the celestial into which the human family may pass are shrouded by darkness, into which conjecture alone can venture; yet even there it is not utterly baffled, nor entirely destitute of help in its advances.

For, as we cannot doubt that the existing resources of the universe, and the amount of their possible combinations, are commensurate with the requirements of spirits whose faculties ages have enlarged—analogy suggests methods in which they may be made available. Intimations of Divine procedures which will be subsequent to what we here look on as the farthest advance of immortal beings, and which will still be in accordance with the present Order of Existence—are supplied by it. For example, assuming that the auspicious advancement of moral natures which we have regarded as the ultimate purpose of the Divine Mind in the creation of the universe, should be indeed thus spoken of, we may suppose that the material system which was chosen at a definite period as simply instrumental and subordinate in accomplishing that purpose, and which was then, as it is still, absolutely under Divine control—will hereafter sustain changes in its framework and constitution, so as to present a

scene and stage of being for moral natures entirely different from that which it had previously supplied. At some future epoch in the progress of the members of the celestial community through those higher conditions by which even heaven is surpassed, a change which will be at once external and essential, may be wrought in the physical structure of the universe. Its spheres may be grouped into new forms, or consolidated into one mass, and another combination of its elements may be effected. Or, again, for the advancement of those spiritual natures on whose account it was originated and has been so long maintained, it may altogether disappear, in order to make place for a new arena of immortal life. Finite and created, wholly subordinate, also, and instrumental as it is—analogy clearly suggests that its history may include such eras. Indeed, some such changes as are thus intimated, have already transpired in it, while science predicts the occurrence of others that are similar to them, though of far vaster magnitude*. And besides, it may be confidently asked, Can the materialism of the universe, created existence, dependent and bounded

* Cp. Note 8, p. 281. In respect to the probability of such changes in the constitution of our own planet, geologists speak explicitly. Lyell's *Principles of Geology*, b. ii. chap. xx. And the speculations of Sir Wm. Herschel (*Phil. Trans.*, vol. 75; pp. 265, 266; and vol. 86, pp. 184, 185) have certainly not been weakened by the subsequent progress of astronomical science. Cp. Arago's *Astronomy* (E. T.), vol. i. p. 360; Dr. Whewell's *Phil. Induc. Sciences*, b. x. c. iii.; and Pritchard, *ubi sup.*

as it is, be destined to perpetuity? Does not the very notion of it as a subordinate creation, imply that it will have an end, and that, in due course, it will be succeeded by another agency which shall be Divinely appointed in like manner, for the accomplishment of the Supreme Design?

In these suppositions we have proceeded on the assumption that what we have spoken of as the *ultimate* design of God when He called immortal beings into existence, may be, in fact, thus designated. But can this be certainly affirmed? May there not be in His view another and further purpose utterly beyond our conception, for which all moral natures are being thus sedulously trained? In that path through which they will move in their continual approach towards Him, and which, by its very nature is interminable, may not some occasion arise when, ineffably and inconceivably indeed, its continuity will be broken, and when it will be developed into new forms and circumstances that shall be recognized as those for which all the antecedent training of immortals was introductory and preparative?

Such conjectures are not useless, however vague they may be, and incapable of being definitely expressed. Not vainly does the mind thus adventurously project itself into the abysses of that remote futurity, if a conviction of the endlessness of its own course may be thereby confirmed, and if its anticipations of the objects and pursuits which lie forward in that course, are thus quickened and enlarged.

And even greater value may be attached to these conjectures, since they vividly suggest the existence in the future of depths which no efforts of mortal thought are able to explore, and to which no forms of human language can be applied—wherein some of the hardest problems which have arisen in our review may receive solutions such as could not now be made intelligible in the highest moods of our thoughtfulness, or in the most significant of its expressions. For example, as we look towards those remote periods, this question will arise—May not the case of the apostate occupants of the universe be so dealt with amidst them, as perfectly to remove the uneasiness whereof we are conscious when we think of it; and yet so that by no means could the nature of that future dispensation be now explained to us¹?

¹ No combination of words could make the consciousness of one who has long been steeped in the abominations of a Norfolk Island community, intelligible to another who has always lived amidst the circumstances and associations of a pure and refined English home, nor could the consciousness of this person be made intelligible to the former. For while through their varied combinations words may indeed set forth a hitherto unknown experience, their power in doing this is limited by the value which each separate vocable has already gotten in our minds. And, in the case supposed, many of the terms that must be used to make the two courses of experience mutually intelligible to the individuals referred to, are in their respective minds devoid of meaning: in fact the men are destitute of the necessary medium of communication. Now this supposition illustrates the difficulty which is spoken of above. We may talk about the ultimate destinies of the finally impenitent, but if we examine the value of the single terms which must be used in

We have seen that in the establishment and progress of those states of being which will immediately follow on the close of the terrestrial, that which is to our minds the ultimate purpose of the creation will in every case be carried out in strict accordance with the immutable Laws of the Divine Existence. And we may be assured that subsequently they alone will impose any limit or qualification on its entire fulfilment. That Love which originally contemplated the secure and auspicious advancement of all immortal being, which provided by the most costly expenditure of power and wisdom for the accomplishment of this design, which again, in the exercise of ineffable self-sacrifice, sought to remove obstructions that had arisen in the way of its completion—that same Love, illimitable in our apprehensions as it is, and having infinite resources at command, cannot permit any except an absolutely inevitable frustration of its purposes. No reason inferior to those laws in whose permanence the Divine Existence is itself involved, can hinder the universal realization of its designs. And those laws *may* indeed demand the permanent existence of the regions into which the disloyal have been consigned. We who are now witnesses of the severe inflexibility of the constitution of the

doing so, we shall find that they are in fact mere words: no definite significance can be assigned to them. Happily we have no experience that will enable us to attach any real thought to the language which must be used when we speak of a condition wherein the evil beings of all ages are assembled, in a complete and permanent separation from the good.

universe, can only regard it as too credible that an eternal impossibility *may* prevent the "restoration of the lost" at any future period². But if such an impossibility does not exist, and if, in the resources of the Infinite Understanding, there are any agencies which, working harmoniously with that constitution, can provide for the ultimate deliverance of the apostates from their sad and otherwise continually darkening condition — then unquestionably those agencies will be employed. When or how they might come into operation, probably no form of human speech could disclose to us. If they exist at all, they are hidden amidst those depths which lie shrouded before our view, and therefore we need not wonder that awful silence has been maintained respecting them. Here, indeed, there is suggested a faint and dimly glimmering hope on behalf of the unhappy subjects of our darker contemplations. And yet when we consider how their perfect fruition of existence, even if that hope should be ever realized, must be retarded by their wrongly-chosen course, and how, at what-

² In connexion with this subject compare a remarkable passage in Robertson's *Life and Letters*, vol. ii. p. 163 (1st edit.), on which the Editor remarks: "As may be seen from this instance, Mr. R. was not a Universalist in doctrine, however he may have hoped that Universalism is true. 'My only difficulty,' he once said to a friend, 'is how not to believe in everlasting punishment.'" Many too will here recall Tennyson's *Vision of Sin*, and especially the reply in it to the "voice which he heard cry to the summit, 'Is there any hope?'" and to which "an answer pealed from that high land, but in a tongue no man could understand." Cp. previous note.

ever distance afar off may be the period when we regard them, it must cause that then they shall be occupying a position far inferior to that which they might have otherwise attained—we may, even with this prospect of what may be spoken of as Universal Redemption in our view, perfectly concur in the statements which speak of all who at the last shall be recognized as transgressors, as the victims of “eternal loss.” Yes, of loss eternal, and irreparable, too, as we must admit when we remember that, even in our most hopeful anticipations of their prospects, they will be separated for ages, if not for ever, from their best companions in this stage of their existence, not to speak of their long delay in attaining those heights of blessedness which are now immediately within their reach³.

* Unquestionably true as is the statement that “the word *αἰώνιος* takes us into a sphere where our earthly conditions of time and space are unknown,” still the idea of duration, though not indeed measured by any definite intervals, is contained in it, and is distinctly expressed in sixty-one out of the seventy-one cases where the term is used in the N. T. See Bretschneider *in voc. αἰώνιος*. In the seven cases where it refers to the punishment of evil men and angels, the idea of a duration which, to us, is *practically endless*, is conveyed. Nevertheless the hope, often growing into the belief, that, in some ineffable way, Divine Love and Wisdom will ultimately triumph in the recovery of every evil being in the universe, has pervaded the Church in all ages—as may be seen in Hagenbach's *Hist. of Doct.*, and in Jer. Taylor's Sermon, *Christ's Advent to Judgment*. See also John Foster's *Life and Letters*, vol. ii. pp. 404, 446, for some remarkable explanations of his reasons for that belief, which, as is well known, was firmly and zealously held by him.

Thus, as we linger in presence of the thick and heavy darkness which stands before us at that remotest point of thought, its unfathomable depths suggest considerations which may in a great degree mitigate the only discomfort our review of the Divine Order of Heaven and Earth can cause. Glorious throughout in its design and its provisions, it has, nevertheless, suggested one difficulty, in the fearful and ever-deepening woe of the apostates who have transgressed its ordinances—which mars the sublime complacency that should accompany our meditations. And yet this occasion of saddest pain, which is itself one of the trials of our affiance, nay, which is a portion of our remedial discipline in the present state—may as we thus speculate on the possibilities of the unknown future, be even now partially destroyed; and hereafter we shall be relieved from it entirely. For, from the higher point of view to which we shall be removed, we shall have such a profound consciousness of the rectitude of every appointment, and of the unspeakable smallness of that minority among the joint heirs of our immortal life, to whom existence has become a curse—that we shall perfectly share in the Divine Complacency which we know is undisturbed by the knowledge of their suffering, whatever may be its intensity, and whatever the length of its duration⁴.

⁴ It was wisely remarked by Coleridge that “God’s Omnipresence consists not in His presence among all things, but rather in all things being present to Him.” And in this

Meanwhile, and especially with such anticipations of coming freedom from the painful sense of that mystery which is consequent on our knowledge of the disastrous loss of the apostates—we may recognize benignity in the arrangement whereby it has been disclosed to us. For it brings forward an impressive motive for our own conformity to the laws of that Order into which, by the Grace of the Mediator, we have been restored. Throughout our contemplations, the entire universe has been revealed as still existing, just as it was originally framed, for the sake of the adherents of that Order; we have seen its agencies working together for their good; and, completing the great purpose of the Revelation, the certainty that infinite loss is consequent on a departure from their society, has also, in most merciful warning, been disclosed as a reason for continuing steadfastly amidst them.

The force of this reason may help every one in the efforts needful for such continuance; though, indeed, it must be reckoned among the inferior im-

sense we understand the declaration that "Sheol, and the Abyss of Destruction (שְׁאוֹל, see Gesen. *in voc.*) are before Jehovah." With all their horrors, they are at this time "naked and uncovered" in His view. Prov. xv. 11. Job xxvi. 6. But then all things in the future are also present to Him (cp. Keble's *Christian Year*, 12th Sunday after Trinity). And who can say what reasons in the unknown evolutions of distant ages He may see for maintaining unbroken serenity notwithstanding the actual suffering and perdition of so many of His creatures, and so for receiving as His proper due, the ascription "Just and True are all Thy ways," which far larger numbers are ever rendering.

pulses which have been with this end ordained to work upon our spirits. The higher affections of man's nature rather than fear, are the chief means of securing his steadfastness and progress. And he will best advance to the accomplishment of those high destinies for which he was created, who ever looks towards the Founder of the great Economy in reciprocating love, and who cordially and thankfully co-operates with those agencies whereby, through His appointment, the eternal welfare of all may be secured.

APPENDIX.

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NOTE A.

On the Reasons supplied by Revelation, and interpreted by Science, for believing that there is a community of moral and material nature between ourselves and the inhabitants of other worlds. And of the light which is hence thrown upon the future Life.

WE have assumed in the preceding pages that, among the facts communicated by that (first) part of Divine Revelation which relates to things outside our earthly sphere of being, we must include the existence of other races and communities, similar to our own, whose members are endowed like ourselves with intellectual and moral faculties, and are subjected to the laws by which we are controlled. Here the reader's attention is directed to some of the grounds of this assumption, and to its significance, especially with respect to the relations which we sustain towards those communities, and the obligations that are incumbent on us as we are living in the midst of them.

That other beings are in fact existing every where around us, and that in innumerable hosts they occupy the vast and apparently vacant tracts of space through which our earth is moving—has been plainly declared by every one of the organs of the Divine communication. In the supernatural order and framework of the Church; in the idea of its constitution, and in its ordinances; in the Scriptures which unfold its intention, the nature of its authority, and

the typical circumstances of its history; and again in the unuttered consciousness pervading it; in all these "divers manners," and in all the "manifold portions," through which God has spoken to the fathers by His prophets—we find an emphatic testimony given concerning the existence of these extra-terrestrial communities. Their presence with us in the Universe is implied in that very idea of the reconciliation of "things in heaven with things on earth," which is the main subject of the Church's witness. It is assumed, and constantly alluded to, throughout the Scriptures, and it has always been recognized by devout and thoughtful members of the Divine Society. They have ever regarded themselves not only as living in fellowship with "the perfected spirits of just men," but also with an "innumerable company of angels, and with the general Assembly and Church of the first-born, whose names are written in heaven." This belief and consciousness has been entertained by them most profoundly, and it has exercised the mightiest influence, where the heavenly revelation has been seen in fullest certainty and clearness. And even where its disclosures have been most obscured, nay, where they are only extant in the dim traditions of heathendom, this portion of its testimony has been preserved. Always and in all places have men recognized the existence of these fellow-heirs of immortality who have been living throughout the long ages, and amidst the immeasurable regions of space, by which the present sphere and season of our earthly being is encompassed.

But more than their existence has been made known. Significant intimations of their natures, and of their habits and associations, have also been conveyed in the Divine testimony concerning them. Upon these subjects we have authentic sources of information. And however they may have been neglected in those speculative fancies concerning the "number and nature of angels" which have cast so much discredit on meditations of this kind—we may in fact obtain from them some definite conceptions respecting these coheritors of our existence, their con-

dition and attainments, and the manner of that life which is pursued by them.

Thus, for example, we at once get suggestions of such a community of their natures with our own, as has been throughout the preceding pages ascribed to them, in what may be called the main testimony of the Church when it speaks of man's restoration into the Universal Family of souls. We are living amongst them; our societies are numbered amongst their "fatherhoods and kingdoms:" no longer "strangers and foreigners, we are fellow-citizens with these holy ones," and are dwelling with them in "the household of God." Now "*similes cum similibus congregantur.*" Our actual fellowship, through the Atoning Work of Christ, "with angels and archangels and all the company of heaven"—implies what may be called their constitutional oneness with ourselves. And this is further indicated by those statements we have been referring to, which speak of them as existing in fatherhoods, in principalities and kingdoms. Such expressions, as has been already said, would be meaningless or misleading, unless these beings are really existing in forms of association like our own, in an order and in habits of life kindred with those of our own societies, although exalted far above them. If, indeed, we are to accept these expressions as furnishing authentic information concerning facts, they surely indicate the existence in the worlds of the unfallen, of families and kingdoms like those of earth, and they plainly direct us to that resemblance and community of nature which has otherwise been indicated. From this source we are naturally led to the conclusion that, in respect to intellectual faculties and social affections, as well as in regard of moral consciousness, those beings are in reality kindred with ourselves.

And this conclusion is sustained, and it is also developed, by every account of their appearance and ministry amongst mankind. We see them taking part in man's affairs as if they were conscious of his thoughts and feelings, and familiar with his modes of life, and were capable of enter-

ing with genuine and deep sympathy into all those circumstances of humanity which have not been spoiled by his transgression¹. They never, indeed, betray any fellow-feeling with the humiliations of our estate, or any share in its corruptions. They stand aloof from, and above, all the tokens of our frailty and guilt; and, on every occasion of their appearance and interposition, they come amongst men, just as members of neighbouring communities living in similar but far loftier and purer circumstances of life, might have been expected to come, and they bestow their help as the elder and nobler members of a race would naturally bestow it on those who are younger and in an inferior position. On every such occasion they seem to be well informed in respect to all that was going forward, fully aware of the character of each emergency, cognizant of the nature of human resources, and of the uses which might be made of them. In one word they show a brotherly interest in man's affairs; and they show it in a manner which plainly betokens that in all essential respects the circumstances of their homes are like those of earth, and that the course of their history has included events similar to those by which man's course has been distinguished. In every instance of their appearance in the

¹ Among other illustrations of this statement, we may refer to the express assertion that the two created angels who accompanied the Angel of the Covenant in His interview with Abraham just before the destruction of Sodom and Gomorrah, did with Him actually eat the food which the patriarch set before them. *וַיֵּאָכְלוּ*, "and they did eat," says the inspired writer (Gen. xviii. 8). Some expositors, indeed, following Josephus and the authors of the Talmud, say that it is absurd to suppose these beings really consumed any food, that in fact their eating was an illusion. And others (e.g. Thomas Aquinas, *Quest. 41, Art. iii.*) declare that no other interpretation of the narrative can be received. But it might as justly be said that they did not stand, or walk, or speak, as that they did not eat. Whether the food taken by them was necessary for their sustenance or not, we cannot tell; but, if we say they did not actually consume it, and by the appropriate action of the bodies which they appeared in—we take all reality from the historical account of their appearance. And on the other hand, if this be, as it must be, received in its simplicity, it indicates very significantly the closest affinity between their material organization and our own.

world, whether on ordinary occasions, or on occasions when they have signally interposed in its affairs, their ministry is seen to have been thus characterized. And so, likewise, in the descriptions of it, and in the numerous promises of the advantages it may confer on us, as well as in detailed instances of its fulfilment, the same impression is conveyed with equal clearness.

Moreover, we find a similar testimony to their oneness with mankind in those obscure reminiscences and traditions of revealed truth which are extant in the mythologies of heathendom, and which, as was just said, invariably acknowledge their existence. In the Vedas and Purânas, the sacred books and the legendary histories of the Hindoos, we find numerous testimonies to a "wide-spread faith" through the eastern world, "in these living relations between heaven and earth. . . . We have here, in these tokens of a free intercourse, of a beaten and well-trodden way between earth and heaven, what we may venture to call the heathen counterpart to the heavenly ladder seen by Jacob in his dream, on which angels were ascending and descending, with the Lord Himself at the summit." In the mythology of Homer, also, we find the life of these extra-terrestrial beings represented as human life in its highest power. In the words of De Pressensé (*Histoire des trois Premiers Siècles, Introd.* pp. 95, 96), "L'Olympe est la Grèce idéale : les dieux forment un conseil de rois helléniques, dont Jupiter est l'Agamemnon. . . . Les dieux d'Homère sont en réalité des personnalités humaines idéalisées ; ils ont toutes nos faiblesses, toutes nos passions. . . . Ils éprouvent la haine, la jalousie, l'amour sensuel. Ils n'ont ni la toute-science, ni la toute-puissance. Ils sont d'une stature plus haute, d'une beauté plus parfaite que les hommes ; mais ils sont de la même nature. Leur corps a besoin de nourriture, leur sang coule sous le glaive ou la lance, et si leur cris ébranlent la terre, ils n'en montrent pas moins qu'ils sont sujets à la souffrance." The same views of an actual community of nature between these beings and ourselves, characterized the later mytho-

logy of Greece; the demi-gods of the Grecian sculptor, and his celestial heroes, were always represented in the human form. And in the austerer religion of the Roman world, this impression equally prevailed amidst all its visions of the unseen, as was shown by the readiness with which the Lycaonian peasants concluded that some of these beings had come amongst them in the persons of Paul and Barnabas. "The gods," they said, "have come down to us in the likeness of men." And how naturally this was said by them is shown by the reports of similar visions which are quoted by commentators on that narrative (e.g. Humphry *On the Acts of the Apostles*, in loc.). Passing over the testimonies to the same effect which might be quoted from the early history of the Church (see Hagenbach's *History of Christian Doctrine*, sect. 50), we may remark that its universality at a later period was signally betokened by the fact that in the second Nicene Council (A.D. 787), it was considered necessary to promulgate another view as a point of orthodox belief; and that the schoolmen afterwards made a further correction on what was regarded as a popular error, by affirming as an article of faith that Angels have no *corpus proprium*, but that when they become visible to men, it is in a body temporarily assumed for that purpose.

Upon the whole, then, putting mere poetry apart, and bearing also in mind that many of the forms that were anciently used to represent angelic beings were simply symbols of qualities or abstractions—we may conclude that the impression was universal to the effect, not only that there are other races in the universe who are fellow-heirs with man in his immortal life, but also that these races are distinguished by his characteristics of mind and moral nature, and even by the features of his person, and moreover that they are pursuing their destinies under conditions similar to those which are imposed upon ourselves.

We naturally regard the universality of this impression as a witness to its truthfulness. And we find it further corroborated, and an additional light thrown on it, when

we recall the instinctively and universally entertained belief that the beings whose existence is thus made known, and about the properties of whose natures we have been thus informed, are dwelling in those orbs framed and furnished like our own world, which the disclosures of astronomy have made known. Modern discovery has collected a mass of facts connected with the form and place and motions, with the physical character also and condition of the heavenly bodies which bring them into such perfect analogy with this terrestrial sphere, that it seems hardly possible to doubt that they have been made for the occupation of beings who are like mankind². Though it is

² It is well known, however, that one of the distinguished scientific men of the present time, in a learned and elaborate essay *On the Plurality of Worlds*, put forth considerations which have the effect of casting serious doubts on the fitness of the larger members of our planetary system for supporting organic life, and of greatly contracting the extent of those regions of space external to our system, which may be looked on as probably inhabited. It would seem, however, that the object of this writer has rather been to lay some constraint on the vague declamation which it has been customary to use upon this subject, and to guide religious musings upon it into legitimate channels (see pp. 56, 57, 362), than absolutely to confute the belief that other, and many other, orbs besides this may be inhabited. Indeed he says (p. 37), "I do not intend to disprove a plurality of worlds." Nor can any reader of his essay maintain that he has at all succeeded in effecting such disproof. We may acknowledge the cogency of his reasonings with regard to some of the planets of our system, and with respect also to the nebulae, and still a field that is immeasurably, nay inconceivably large is left wherein organic existence is still admitted by him to be possible. Every one who has carefully examined his chapter *On the Fixed Stars* must feel that, notwithstanding the skill with which this portion of the work is written, and the acuteness and knowledge it displays, the essayist has utterly failed to advance one substantial argument against the belief that the sidereal regions may contain many abodes of intelligent existence. Whatever may be thought of other parts of Sir David Brewster's *Reply to the Essay*, he has certainly dealt successfully with all the allegations of fact contained in that chapter. (Compare especially pp. 242—244, 245, 248 of the *Essay* with pp. 166—169, 223, 225 of Brewster's *More Worlds than One*. The essayist's remarks on "binary stars" should also be corrected by those of Captain Jacob in his *Few more Words on the Plurality of Worlds*, pp. 19—22.) And, indeed, its most effective portions are avowedly put forward in the form of counter-hypothesis and supposition; the frequent use of such expressions as "it is probable," "it may not be possible,"

indeed true that some of these bodies are capable of being useful in man's service, yet we can hardly look upon them as solely created for his sake, and "it is certain and evident that they were not made for their own; for matter has neither life nor perception, is not conscious of its own existence, nor capable of happiness, nor can it give the sacrifice of praise and worship to the Author of its being. It remains therefore," says Dr. Bentley (in the eighth of his *Boyle Lectures*), "that all bodies were formed for the sake of intelligent minds; and as the earth was principally designed for the being and service and contemplation of men, why may not all other planets be created for the like uses, each for its own inhabitants which have life and understanding?" It has been justly said, that if we return a negative answer to this question, we "contravene those instinctive convictions by aid of which it is that we advance upwards from the spectacle of order, fitness, beauty, beneficence around us, and go on until we confirm our belief in the creative power, wisdom, and goodness of God. One may be far from affirming that this our theistic belief is logically dependent on the other belief—in the plurality of worlds—nevertheless in attempting to dislodge this last persuasion from its accustomed place in our convictions, the very framework of our intuitive principles must so have been disjointed or shaken,

"we have no means whatever of knowing," &c., which abound in this chapter, so unlike in this respect to the chapters preceding and following it (on the *Nebulæ and Planets*), marks its wholly conjectural character, and shows that, in respect of the sidereal system at all events, the largest resources of science and the most skilful application of them, cannot advance any thing certain and definite towards the removal of our instinctive impression that intelligent life may be therein existent. Hence, as the chief result effected by the *Essay*, we may say it has shown that, after opening out the immensity of the sidereal spaces, astronomy leaves us in perfect freedom to receive knowledge from other sources respecting their inhabitants. In the words of the author (p. 42), "the belief on this subject of all thoughtful persons will be determined by moral, metaphysical, and theological considerations." He has clearly shown, and especially in the chapters before alluded to, that science has nothing substantial to allege in opposition to the disclosures of revelation respecting it.

as must render our hold of the theistic creed thenceforward so much more difficult and precarious."

Thus much may be said respecting what may be called the instinctive naturalness of our convictions on this subject. And as for their universality, it has been recently shown, by an eminent French astronomer, that this belief of the heavenly bodies being peopled, was held among the primitive races of India and Egypt; that it passed through the Ionic school of Greek philosophy in continuous tradition to the Fathers; and that it has been almost universally held by scientific men of succeeding generations³. After an elaborate enumeration of his authorities for these statements, he continues: "Sans analyser les œuvres de notre siècle, qui parleraient encore avec plus d'éloquence que les précédentes en faveur de notre cause, nous espérons que cette série glorieuse de noms à jamais célèbres dans l'histoire de la science et de la philosophie, depuis l'antiquité historique la plus reculée jusqu'à nos jours, ne sera pas entre nos mains un vain et inutile palladium, et nous nous permettrons de penser que si tous ces hommes illustres n'ont pas cru déroger à leur génie, ou à leur savoir, en proclamant la pluralité des mondes, nous pourrions, nous qui n'avons pas à redouter cette accusation, proclamer nous-même cette belle doctrine, et essayer de la développer, et d'en montrer toute la grandeur. . . . Si l'autorité du témoignage, et l'accord des opinions sont la base de la certitude historique, la doctrine que nous défendons est appuyée sur un argument inviolable dont on s'est longtemps contenté en physique, en astronomie, et en philosophie, et qui sert encore de base aujourd'hui à la plupart de nos connaissances.

³ M. Flammarion, in his *Pluralité des Mondes Habités*, Paris, 1865. This book—which, its author tells us, was written "parce-que notre carrière nous ayant attaché à l'étude pratique de l'astronomie, tant à l'Observatoire qu'au Bureau des Longitudes, nous avons pu donner une base solide à la doctrine de la *Pluralité des Mondes*"—is remarkably distinguished among works of the kind by its perfect command of all the science and literature appertaining to the subject.

“Mais nous n’ignorons pas,” he continues, “que lorsqu’il s’agit de doctrines spéculatives, aussi bien que dans les sciences d’observation, le grand nombre, ni même la gravité des opinions et des témoignages ne sont pas une garantie suffisante de la vérité de ces doctrines, et qu’il faut savoir user largement de l’examen de la raison, et ne se rendre qu’à l’évidence, ou du moins qu’à la certitude philosophique. C’est pourquoi nous nous contenterons de la conclusion suivante pour tous les faits établis précédemment: *L’étude de la nature engendre et affermit dans l’esprit de l’homme l’idée de la pluralité des mondes*” (pp. 43, 54). In the subsequent chapters of his work he conducts an elaborate examination of the testimony which science gives from various departments to the truth of this idea, and then concludes; “La Doctrine de la Pluralité des Mondes a été de la sorte successivement établie sur tous les faits qui constituent l’ordre physique du monde.”

But now, if accepting this conclusion, we should then—and this further result seems to be inevitable—recognize these inhabited worlds as the dwelling-places of the very beings respecting whom Revelation has informed us, we shall immediately obtain a confirmation of those views respecting their nature and condition, which have been suggested by the considerations already mentioned. And in what may well be called a “congruity of evidences” upon the subject, it will appear almost demonstrably certain that, although the physical, the intellectual and moral qualities of those extra-terrestrial communities may be manifested in far nobler and purer forms than any seen on earth—in the principles of their organization their natures are identical with ours.

For the proof of this assertion attention should first be given to the visible analogies of form and movement which are existing between our own planet and the greater part of those other worlds, inhabited as we now assume them to be, which are surrounding it. Some of them have indeed been called “lumps which have flown from the potter’s wheel of the Great Worker, shred coils which in the work-

ing sprang from His mighty lathe" (Whewell's *Plurality of Worlds*, p. 353). But if such designations are applicable to any of them, they are visibly unfit for the immense majority: the inconceivably larger number of the heavenly bodies are precisely similar in their entireness to our earth: like it they are moving in their full-orbed perfection through rigorously appointed paths. These facts have long since been ascertained as matters of unquestionable observation. But now we know besides, and as certainly, that the materials so shaped and compacted into globes like this "terrestrial ball," are identical with those of our own world, and that they are similarly organized. From the recent discoveries of the spectrum analysis, by means of which we can estimate "the chemical composition of matter in the sun and fixed stars, with as much ease and certainty as we could do if we could handle it, and prove its reactions in the test tube"—we have learned that many of our common metals, such as iron, copper, nickel, are existing in the sun; and on the same authority we have reason to believe that there is a similar identity between the materials of the fixed stars and those of the substances here around us. Moreover it is certain that, in some of the planets at all events, these materials exist in forms shaped and organized like many with which we are familiar. For example, the relative configuration of the seas and continents of Mars gives it an appearance precisely similar to the surface of our globe. We can see masses of snow, white and crystallized like that which clothes the earth, covering its poles. Jupiter is encompassed by belts of clouds resembling those which are hanging in our atmosphere, so that the same processes of evaporation as those we are here familiar with, must be going forward in that planet. We see these signs of organization in those of the heavenly bodies which can be examined; and we hence naturally conclude that the same distinctions characterize those others, similar in form and motion to them, which are beyond the reach of observation. And when these facts are connected with what may be

called the law of progressive life exhibited by the same materials similarly organized upon earth, they at once lead on to the results which have been indicated.

We are here referring to the principles which have lately been established in physiological science, and which distinctly show that "life as it is now developed on this planet is not a blind process of physical development, but that it is a scheme within which an idea and plan, the intention of a mind, has been moving forward through its preconcerted stages. Man, the last fashioned of all orders and species, was contemplated from the first, for we find that his bodily structure in all its peculiarities, has been kept in view from the very dawn of animal life. Let it be true that, through cycles of incalculable ages, this earth was lorded over by no rational species; and yet it is also true that man, such as he is, was from of old noted in the book. Yes, it may be affirmed that 'from the beginning, in the book' of creative purposes, 'all his members were written, which in continuance were fashioned when as yet there was none of them.' Even then they were wrought, in type or symbol, 'in the lowest parts of the earth'—that is to say, amongst the lowest orders of animal life. And thus they give indication of a purpose which, incalculable as may be the reach of its chronology, does not, will not halt, until intellectual and moral life has come to combine itself every where with the conditions of animal life'. But if a purpose such

⁴ "The conceivable modifications of the vertebrate archetypes," says Professor Owen, "are very far from being exhausted by any of the forms that now inhabit the earth, or that are known to have existed here at any period. The naturalist and anatomist—in digesting the knowledge which the astronomer has been able to furnish regarding the planets, and the mechanism of the satellites for illuminating the night season of the distant orbs that revolve round one common sun—can hardly avoid speculating on the organic mechanism that may exist to profit by such sources of light, and which must exist if the only conceivable purpose of these beneficent arrangements is to be fulfilled. But the laws of light as of gravitation being the same in Jupiter as here, the eyes of such creatures as may disport on the soft reflected beams of its moons, will probably be organized on the same dioptric principles as those of the animals of a like

as this, if an eternal intention forewritten upon the tablets of animal life, implies, when we carry it up to its source in the attributes of the Eternal Being, if it implies a law of the Creative Mind, the same law will not fail to take effect sooner or later throughout the broad platform of the universe, and if so, then man is not alone on that platform."

No, he cannot be alone! It is impossible to doubt that the law in question has in this very manner been developed; and that, in an identity not only of immortal nature, but of material organization, his life is shared on those distant orbs with the beings of whom Revelation has told him, whose existence has been acknowledged in all ages, and the noblest of whose races is represented in that human form which was worn by the Angel of Jehovah, in whom we see that "firstborn of every creature," after whose "image and likeness" all moral natures were called into existence. (Cp. Note 4, p. 22.) "Nous devons," says M. Flammarion, "voir tous les êtres qui composent l'univers, reliés entre eux par la loi d'unité et de solidarité, tant matérielle que spirituelle, qui est une des premières lois de la nature. Nous devons savoir que rien de nous est étranger dans le monde, et que nous ne sommes étrangers à aucune créature, car une parenté universelle nous réunit tous. Ce n'est plus seulement l'attraction physique des mondes qui constitue leur unité; ce ne sont plus seulement ces rayons de lumière, de chaleur, de magnétisme, que resserrent tous les globes de l'espace en un seul

grade of organization on this earth. And the inference as to the possibility of the vertebrate type being the basis of the organization of some of the inhabitants of other planets will not appear so hazardous, when it is remembered that the orbits or protective cavities of the eyes of the vertebrata of this planet are constructed of modified vertebræ. Our thoughts are free to soar as far as any legitimate analogy may seem to guide them rightly, on the boundless ocean of unknown truth. And, if censure be merited for here indulging, even for a moment, in pure speculation, it may perhaps be disarmed by the reflection that the discovery of the vertebrate archetype could not fail to suggest to the anatomist many modifications of it beyond those that we know to have been realized in this little orb of ours."—*On the Nature of Limbs*, p. 83.

réseau ; ce ne sont plus seulement les principes universels de la vérité qui établissent des liens indissolubles entre les humanités stellaires ; c'est une loi plus grande que les précédentes, c'est la loi Divine de la famille. Nous sommes tous frères : la vraie patrie des hommes, c'est l'univers infini, auquel toutes les langues, par un accord merveilleux, ont donné le nom de *Ciel*—ciel physique, et ciel spirituel."

In such contemplations of man's fellow-sharers in existence, and thinking of them as not only individually like himself, but as living, also, in households and provinces and realms, after the pattern of which, in marred and dim resemblance, his own associations have been constituted—we are helped in gaining the true conception, the perfect ideal of what our present life is meant to be. And from the same source we can obtain a definite interpretation of those promises of the future life which affirm that we shall be *ισάγγελοι, καὶ υἱοὶ τοῦ Θεοῦ*, equal to the angels, and recognized as sons of God. Bearing in remembrance the conclusions which have been already reached, our thoughts are not carried on to a shadowy phantom-like existence in "the world to come whereof we speak," but to a higher form of that same existence through which men are now passing, to a society like that in which they are united here, to engagements and enterprises like those in which they are now occupied. And so it is that we may interpret such anticipations of the future as those which were thus rapturously and nobly expressed by one whose own loftiness of nature, and whose self-devoted life, may greatly help us in picturing what the higher existence of those glorified communities must be.

"That it is," he says, "a scene of activity, I have no doubt ; activity both of body and mind ; that sensual and physical enjoyments will be multiplied manifold ; that affectionate attachments will yield a thousand times more enjoyment ; that schemes of future good will occupy our thoughts, and enterprises of higher attainments urge our being forward. There will be the pleasure of the eye, but none of its weariness ; the glow and glory of life, but not

its pride; the thrilling joys of flesh and blood, but none of their odious lusts. In the emblems of Scripture there is a city, which signifies active life; there is a river, which signifies refreshment; a tree of life, which signifies nourishment; variety of spontaneous fruit, which signifies gratification of the sense. The 'gates are not shut at all by day,' which signifies liberty. There is no night, which signifies no weariness or treachery. There are the most beautiful gems, which signify wealth and splendour. In short, the Almighty hath planted and decorated the habitation of the just with every object that can captivate the sense, and every enjoyment that can satisfy the mind, with all that is beautiful and noble and good. . . . So that I cannot think of Heaven otherwise than as the perfection of every good thing which my mind conceiveth, the fulfilment of every pious purpose, the gratification of every devout wish, and the perfection of this unfinished creature which I feel myself to be."

NOTE B.

On the Natural Use of Theological Terms and Phrases.

THAT view of the unity of human life, through all its departments, on which we have been insisting, and the fact that man's earthly existence and relations are blended in perfect harmony with those in the sphere outside our world—bear very practically on certain common habits of speaking upon religious themes. In fact, they make it plain that our use of many familiar theological words and phrases requires to be altered in conformity with principles which well deserve to be carefully investigated.

What we have endeavoured to bring out, and by bringing out to confirm and establish, is the truth that the earth and its inhabitants are incorporated in the vast Economy that is outspread indefinitely around it, both in

space and time, and that the original conditions under which, in common with other races, man occupies his place, have been modified according to principles growing out of his aboriginal estate. Of these principles the Revealing Word furnishes the only authentic information. In our circumstances of disadvantage we can only learn through His organs the nature of the scenes and objects, and many of the laws, that constitute and control the Economy in which the human system is enclosed. And from these sources we believe ourselves to have securely ascertained that those scenes and objects are not different and apart from those with which we are familiar, but are in strict correlation and continuity therewith, so that the now demonstrated oneness of the material creation, as far as science has explored it, represents a similar oneness in the individual and social life whereof it is the platform and arena. That is the same every where, though it is in many scenes developed into infinitely higher and more various modes than any with which we have been made acquainted. Nor "is it otherwise with the revealed principles (and laws): they are common to all the works of God; and, if the Author of Nature be the Author of Grace, it may be expected that while the two systems of facts are distinct, (and yet connected in the sense above explained), the principles displayed in them will be the same, and will form a connecting link" between our strictly human life, and all that brings us into extramundane and supernatural relations.

This enlargement, and at the same time heightening, of what may be distinguished as the Facts of human existence, and the oneness of the Laws that are every where pervading and controlling it—result from the contemplations that are set forth in the preceding pages. And they at once suggest the spirit and rules by which that which is called "religious language" should be governed, whether it be employed with reference to the Realities that are around us, or to the principles and Laws which are therein embodied and disclosed.

With respect to the terms by which Realities, such as localities and scenes outside the human sphere, their occupants and forms of association—are denoted, it is, at the outset, plain that we may, nay that we should, use them definitely in the remembrance that, in an emphatic sense of the expression, they are “known quantities.” In so far as the nature of the objects which they are denoting is concerned, their value has been ascertained. Reverently, then, and thoughtfully reminding ourselves of the highest significance which they bear in our common earthly use of them, they should with this significance be habitually employed. Thus, for example, we have seen reasons (in the preceding Note) for the belief that the beings whom we comprehensively designate as “angels and archangels,” are distinguished by our characteristics of mind and of moral nature, and even by the features of our persons; and, moreover, that they are pursuing their destinies under conditions similar to those which have been imposed upon ourselves. Let then the words which designate them, be definitely used with this remembrance. It may indeed be true that the rarest and most illustrious specimens of human excellence but faintly picture the lowliest and feeblest members of those races. Still ours is the *kind* of existence in which they are living: this earthly order represents that of which they are the members. And to speak of them in any other way—as mere abstractions, or as the gauzy phantoms which lie so vaguely under the words of many religious people whenever they speak of the angelic world—is to employ phrases that are fruitless and ineffective. In like manner should we speak of the forms of their association, of their fatherhoods and cities and principalities. The terms are, in fact, meaningless, and they are misleading, unless they denote the same kind, though incomparably higher in development, yet the same *kind* of associations as those which the same words denote among ourselves. And so with respect to what we are told of their employments, of their occupations and their conflicts. Surely, real and

strenuous exertions of faculty and power, and not a dreamy aimless floating through vague mists—is meant to be denoted. Nor is their blessedness a listless slumber, but rather the blending, whether in stillness or effort, of mighty powers in deep harmonious repose.

With this belief we should employ, with careful heed and reverent thoughtfulness indeed, but still firmly and definitely, that language which has been framed to denote the Realities, whether living or inanimate, that constitute the sphere of things of which religious thought should make us conversant. And evidently the same spirit and rules must be observed in every employment of the terms that denote the working of the Laws which are embodied and manifested in those Realities, and which maintain them in unbroken activity. Whether we think of the existence that is common to us and other inheritors of being, or which is peculiarly ours on account of the special dispensation under which human life is passed—we see that the principles which control the highest working of our spirits are not, as we say of the Facts that are around us, continuous and correlative only, they are absolutely identical with those through which we work upon, and carry on our intercourse with, one another. Thus, for example, Redemption by a suffering Redeemer, is in the same form with that “human friendly help which it is necessary for one man to extend to his brother, in order sometimes to place that brother in the station that becomes him, and at other times to save him from temporal ruin. . . Faith, also, is no new or mysterious principle unknown to the natural sympathies of many, but rather the old and abiding principle of that trustfulness of one man in another, which alone gives cohesion to our daily life . . . And so Sanctification, in other words the improvement of the moral character, the building up of the man within the heart, is a Divine appointment in continuity with that whereby man, through an innate principle of imitation, becomes assimilated, in his moral character, to those who are the objects of his habitual association and constant

thought." (Prof. Pritchard's *Hulsean Lectures*, pp. 103-4). Now surely this continuity, or rather identity of principles, should be manifested in the clear and definite firmness wherewith we employ words—with whose significance the commonest experience renders men familiar—to denote the highest, most momentous exercises of the spirit, though here also it should be with special remembrance and heedfulness, that those words should be thus used.

How differently religious language in both departments is commonly employed—need hardly be remarked. Nor can any one have failed to observe the mischievous effects which follow from habitually taking up the terms which belong to that sphere of things whereof Revelation informs us, and which are appropriated to the religious exercises of the soul—as if they related to a form of being quite separate from that in which our common earthly life is going forward. Nor are we here only alluding to the effects of the habit in repelling further than ever those who are now standing aloof from the intercourse and exercises which belong to the supernatural sphere of their existence, as it "gives an uncouthness of mien to a beauty which should attract all hearts, and imposes the guise of a cramped formal ecclesiastic on what was destined for an universal monarch, and teaches a provincial dialect to the rising instructor of a world⁵."

—This cause of ungodliness and unbelief has often been descanted on sufficiently. But it should also be observed that the same usage operates with hardly less mischievousness upon men who are habitually living and moving within that higher sphere. That same unnaturalness in the use of the terms in question, those failures in the effort which is necessary to ascertain their real significance, that give those artificial and repulsive peculiarities to the speech of religious people, upon which the world's scorn is poured so justly, though often so severely—also gradually withdraw all genuine meaning from the phraseology

⁵ John Foster's *Essay On Aversion of Men of Taste to Evangelical Religion*.

in question. And this in turn, by a reactionary influence, makes such efforts more and more difficult, until at length, by frequent repetitions of the process, religious language is idolatrously perverted into an intercepting veil through which those realities whereby the spirit should be quickened and nourished, *cannot* transmit any of the life-giving influences apart from which man's higher nature sickens and dwindles, and indeed too often dies.

Indeed nowhere may the maxim that "incautious language is the dry rot of the world," be enforced with greater emphasis. Here, therefore, we come upon one of the most important applications of that fact of the unity of our existence, upon which we have been dwelling. When it is clearly seen, men will naturally, nay it may be said they will necessarily, so speak in relation to the highest themes, that one of the main causes of their present repulsiveness in the eyes of many would be removed, and a source of vitality, which is now almost closed, would be opened for the Church's invigoration and refreshment.

NOTE C.

On the Continuity of the Church.

THE continuity of the Church, its existence from the beginning, as the "befriending and correcting opposite of the world," and the "embodied conscience of mankind"—is much obscured by those often-repeated statements in which Christ is spoken of as "founding a new society," and "setting up another dispensation." Language of this kind, which is so inconsistent with the spirit of the Restoring Economy, as well as with express statements of the Bible, generates much confusion in Christian minds, and sanctions the charges in which the Gospel has been vehemently assailed on the ground of its upholding "an unjust

dualism between the generations anterior and posterior to the Cross⁶."

It was in view of such misconceptions, and as if to furnish protection from the manifold evils that have been produced by them, that the oneness of the Church, as it existed before and after the Incarnation, is strongly, and we might almost say anxiously, represented in the New Testament. Thus, for example, in chapter ii. of his Epistle to the Ephesians, St. Paul addresses the Gentile converts as men who had been brought into a "Commonwealth" and "Household," and into a "Body," which was already in existence. And so, again, in writing to the Romans, he tells them they had been "grafted into . . . and made partakers of the root and fatness of the olive tree" that had been long ago planted, and was still standing, though some of "the branches had been broken off" from it. (Comp. John xv. 1—6.) In the same manner he invariably spoke to the Jews who opposed him in his ministry. And in support of this teaching, he always appealed to the Old Testament, and proved from it that Christianity is not a New Dispensation, but an enlargement and completion of the Old, that the Law and Prophets are not destroyed but fulfilled by it. With the same purpose he abstained, as the other Apostles did, from using any *new* title, such as that of Christian, and confined himself altogether to those titles which were applied to God's people before Christ came. Thus the Israelites were designated as "brethren," as the "called," and "chosen" or "elect," people of God. They were also called a "holy people," i. e. "saints," "not as denoting that they personally excelled in holiness of character, but in the same sense in which certain places were called 'holy,' as being dedicated and set apart to God's service. The Apostles

⁶ Mazzini's *Letter to the Ecumenical Council* in the *Fortnightly Review*, lxxix. Vehement, and often painfully egotistical, as this production is, it cannot be read without deep respect for its power as well as earnestness, nor without thankfulness for such a sternly uncompromising protest against the materialism of the age, as well as against its superstitions.

habitually applied these titles to Christians of whatever nation, in order to point out to them that all are now alike admitted to the privileges of the ancient Church, or Congregation (as the word is rendered in our version of the Old Testament), of Israel; all being 'brethren,' as being God's adopted children; all being God's 'elect,' or 'chosen' people; all being 'saints,' or 'holy' in the sense of being solemnly dedicated to His service, as the Jews had been of old; and all being, as St. Paul calls them in his Epistle to the Galatians, the 'Israel of God.' " (Abp. Whately.)

And, still further to perceive and manifest this continuity of the Christian with the Jewish Church, it should be remembered that, as Archbishop Usher and Dr. Lightfoot have shown—the ritual, and services, and officers of the Apostolic Church were derived from the Temple and the Synagogue'. Acting under Divine guidance, the Apostles Christianized the framework of worship already existing, as far as this was possible, and did not institute another that was altogether, or even partially, new and strange. In their *services*, as well as in their designations, the early Christians were taught to recognize themselves as the true successors of the "Israel of God." It has been justly observed that "had it been our Lord's purpose to have established a system distinct from the existing one, He would, instead of sanctioning an adaptation of the Synagogue to the Church, have delivered a new framework of polity to his Apostles, with directions that they should plant it as the first step towards evangelizing the nations, wherever opportunity offered. . . Some writers, indeed, represent the Apostles as having acted in this manner. But no assertion can be more incorrect. The newness (of the Church of Christ) lay not in the exterior framework, but in the unseen presence of the Saviour. The old forms (of worship and of constitution) were, as far as

⁷ For we may combine the conclusion of these writers, of whom the one advocates the derivation of the Christian ritual from the Temple, the other its derivation from the Synagogue.

was possible, retained." (E. A. Litton *On the Church of Christ*.)

Thus in every practicable way, the early Christians were reminded that they had been brought under an already existing dispensation, and were living together in a Society that had been continued from the very beginning of the world. Any forms of language, therefore, such as those to which we have above referred, which are apparently inconsistent with this fact—should be most carefully avoided. And in every way the "Unity of the Church, as it was before and after the Incarnation," should be brought out, as in fact it has been, by representative writers of all schools of thought.

Thus, for example, Hooker (*Eccles. Polity*, iii. 1) says, "The visible Church is but one, continued from the first beginning of the world to the last end." And Dean Field (*Treatise of the Church*, i. 5) observes in the same spirit, "The Church of the Old and New Testament in essence is the same; though ecclesiastical writers, for the most part, appropriate the name of the Church to the multitude of believers since the coming of Christ, and call the faithful people that were before, by the name of the Synagogue. And if this difference of names be retained *only for distinction's sake*—that men may know when we speak of that moiety of the People of God that was before, and when of that other that is and hath been since the coming of Christ—we dislike it not." The Nonconformist Dr. Owen is very full and emphatic on the same point. Thus he remarks (*Exposit. of Epist. to Hebrews*, Works, vol. xviii. pp. 119—124), "The Church before the days of Abraham, though scattered up and down in the world, and subject to many changes in its worship, by the addition of new revelations, was still but one and the same, because founded in the same covenant. . . . And the Church founded in the covenant, and unto which all the promises did and do belong, abode at the coming of Christ, and doth abide ever since. . . . The Old Church was not taken away, and a new one set up, but the same

Church was continued. . . . The olive tree was the same, only some branches were broken off, and others planted in."

Yes, we see it coming down, from the very hour when man was restored into the Divine family. In Seth, and Abel, and Adam, we recognize the earliest Fathers of the Heavenly Society, the first depositaries of the trust and the testimony which was committed to its charge. So that, in fact, those allegations of the "dualism which dominates the doctrine of redemption halfway upon the historic development of humanity," and the objections to Christianity, which speak of it as "breaking up human life into fragments, and dividing it into periods of a character radically opposed"—are witnesses to the truth which they are assailing. They betoken an inner want, a deeply felt craving, which is seen to be perfectly satisfied by the Restoring Dispensation, when this is justly and comprehensively regarded.

NOTE D.

Of the true place of Holy Scripture as part of Divine Revelation, and of the manner in which the Evidences of its Authority should be presented.

WE remarked in one of the preceding notes, and the same view has been assumed throughout the entire work, that the Bible must be looked upon as only one of the organs through which Divine Revelation has conveyed its information to mankind. Now those persons who identify the Written Word with this Revelation in its entirety, or who regard the Book as *generically* different from all other communications of God's mind and purpose—will very naturally be offended by this statement. Here, therefore, the writer would especially ask for the attention of such persons; and he does this with the greater earnestness, since it is his deliberate opinion that their misconceptions on this subject are more effective than any other cause at the present time, in weakening the life of the Church, and in deranging it, and that hardly any of our religious errors is doing more to help the revival of superstition in

the midst of us, as well as to strengthen the position and the pretexts of unbelief.

In the view of these advocates of the "sole authority of Holy Scripture," man's knowledge of the Divine Order of the Universe, and of his own life and ways in the midst of it—has been only gradually vouchsafed to him. They tell us that every generation from the first, has received instruction concerning the "things eternal and unseen," in fragments only, though in abundance sufficient for its special needs; and that, at length, when no further information was required for human welfare, these successive communications were all gathered within the Holy Volume, which has thus become "the immediate and sole ministry of entire salvation, and the whole repository of the Divine will." Now, it is indeed true that our knowledge of the Realities and Laws which Revelation discloses, has become more distinct and explicit; and that it has been enlarged and more perfectly developed as the ages have gone forward. But surely these disclosures, in their main outlines, have all been within man's view from the beginning. That we have been redeemed back into God's Family and Kingdom, by the Atoning Work of Christ; that our redeemed life must be perfected by trustful and loving conformity to His sacrifice, and be constantly quickened into higher degrees of vitality by the influences of the Holy Ghost—these facts of our position, and others kindred with them in momentousness, were known in the earliest periods of man's history. They were embodied in the ordinances of the Church, and were therein proposed to man's acceptance, long before any portion of the Bible had been written⁸. And, in

⁸ Thus, for example, the sacraments of circumcision and of baptism "incorporate, so to say, the doctrines of original sin and of regeneration." And in the Eucharist, whether as celebrated in Jewish or in Christian times (Note 4, p. 93), "the incarnation, redemption, the consubstantial union of the mystical body with its Head, the communion of saints and of souls departed, are manifested. All truths congregate around the altar, as all truths radiate from Jesus Christ. The whole revelation of the Gospel is therein reflected."

every one of its pages from the first, the Holy Volume assumes our knowledge of these truths. Moreover, it contemplates man as living in a Fellowship, and as surrounded by institutions, which have been founded on them, so that, except by means of a constant reference to what we may call the Church-framework of our being, many of its statements are unintelligible. Those holy men of God, the seers, and prophets, and apostles, through whose agency the Scriptures were given, wrote down their words for men who were already holding intercourse with the Father of spirits through other organs of communication; and they only claimed for themselves the power of bringing out truths that were already known, in fuller manifestation and development. And, further, they expressly tell us that the same inspiration which wrought on them for this purpose, will continue to be given to others who, like themselves, are men of "clean hands and pure hearts," and who are seeking for deeper insight into the mind of God, and for enlarged knowledge of His ways. We know, too, that, in many instances, this promise has been fulfilled; and that such men have been informed and inspired as were those seers and prophets through whose instrumentality the Holy Volume has been given.

Other reasons might be alleged in proof of the erroneousness of that view of "the sole authority of Scripture," about which we have been speaking. But these are sufficient for our purpose: and they perfectly justify us in describing the Bible as only one of the Organs through which God has revealed His mind and will, and the constitution and laws of the unseen world. They show that, as an instrument of His communications to us, the Written Word must take its place along with the visible institutions of the Church, with its pervading inner consciousness, and with the insight which has been vouchsafed to the spiritually-minded amongst its members. And wherever it is thus regarded, it cannot any longer subserve the purposes of that unreal religionism which *exclusive* claims on its behalf help and sanction, nor can it

then be made to further the interests of its adversaries in the conflict which the Church is waging at this time with superstition and with unbelief.

With respect to the unreal religionism to which we are referring, it may be said that fictitious piety has seldom shown itself under forms less worthy of respect than those are wherein it is now seen among adherents of "the letter," who, in their easy use of the Book, neglect and disparage the remaining agencies of Christian knowledge and enlightenment. It may be true, indeed, that an undue regard to the other Organs of God's Revelation, has resulted in evil and disastrous consequences. The "inward light" which is vouchsafed to the pure in heart, the ministry which has been appointed in the Church for our guidance and instruction—have subverted the purposes of fanaticism and of tyranny, and men have suffered grievously beneath these evils. But we believe that this inconsiderate exaltation of Holy Scripture to that sole place which we must contradict its own words to claim for it—has brought forth more mischievous, and certainly more ignoble, corruptions in the self-seeking, self-indulging habits of that which significantly calls itself the "religious world," and against which the other "worlds," whose practices it basely copies, are ever setting themselves in such contemptuous and well-deserved hostility⁹. All

⁹ "I do solemnly charge this religious world," said Edward Irving (*Last Days*, p. 449), with a vehement earnestness which will only be resented by those who have most need of his rebukes, "I do solemnly charge it with the most Church-destroying spirit which the world hath ever seen, in that they are labouring to bring it to pass that the holy ordinances of the Church should become null and void. . . . Is it any thing to comfort me, in this despite of God's ordinances, to talk like infatuated persons about the Bible, while they despise and slight that living Church for the nourishment of which the Bible is appointed? It is as if a conqueror, after cutting up the framework of society, root and branch, and violating all its holiest ordinances, should comfort the bleeding, dying life of the people, by babbling of the beauty of the fields, and the plenty of the fruits of the earth, from the sight of which their eyes are swimming into the darkness of death. What mean ye to pretend that ye are reverencing God's Word when ye are disesteeming the ordinances which rest upon His

its platform philanthropies, its smiling self-complacency, its noisy and bustling but most fruitless zeal—would collapse in an instant and disappear, if the Scriptures were read with a true consciousness of our place and functions in that Order of the Church, whereof they testify, and of whose life and movements they are the record, and if it were constantly borne in mind that, as an Organ of Divine Revelation, that Order is older than they are. Then we should have a nearer and more sympathizing fellowship with that life of devotedness which is portrayed in them, and we should find immediate channels for the fruitful activity which they enjoin. This would result from the recognition along with them of the other outward and visible Organs of the heavenly communications. And the remembrance of these others, as being likewise necessary for the full apprehension of the facts and laws which God has made known to us, would also secure the observance of those conditions of patience and humility, the absence of which characterizes so painfully that unreal spiritual life of which we are here speaking.

Nor would these be the only results of the recognition of the true place which Scripture occupies in the frame-

Word? Oh that ye would, like Josiah when he found the book of the law, begin to order the service of the Church, and the discipline of the Church, and the government of the Church, after a godly sort! Speak of the Book with every exaggeration with which a Papist ever spoke of the infallible Church; speak of the Bible in whatever terms most blasphemous the ignorant covetous monks ever spake of the infallible Pope; and your language will be received, your voice blessed, your word applauded, as if you were an angel of God; but speak you any thing of the Church, or any ordinance of the Church, however gentle, however temperate, however apologetical you may be, and all voices are lifted up against you, until, methinks, it is best to refrain one's speech, and be even as a dumb man before them. There are just these two things now in esteem, human beings and the Bible; but as to any differences amongst human beings, in respect of being unbaptized or baptized, in communion with the Church or excommunicated, in a holy office or out of it, in a holy place or out of it, such differences are no more. And what, under such circumstances, can you expect, but a broken, disbanded troop, shifting every man for himself the best way he can? So are we broken; and so broken will the enemy find us when he maketh his great attack."

work of the Redeeming Dispensation. Others would follow in the protection which would thence be furnished against what, in the absence of this view, must be the overwhelming influence of superstition and of unbelief.

It was remarked, nearly thirty years ago, by the late Isaac Taylor, "It has been nothing so much as this inconsiderate 'Bible alone' outcry, that has given modern Popery so long a reprieve in the heart of Protestant countries; and," he added, with an emphasis which has deepened every year since the words were written, "it is now the very same zeal without discretion that opens a fair field for the spread of doctrines" which he described as kindred with those of the Papal superstition. (*Ancient Christianity*, vol. i. p. 54.) Those who utter that outcry, and who, in doing so, show that they have renounced their dependence on the past, and their communion with the present generations of their brethren in Christ—are so easily convicted by men who superstitiously exalt the Church's Society and Ordinances, of grievous error in the course they have taken, that they become an easy prey to their assailants. "The Lord has not allowed His people in any age, the undesirable liberty of cutting themselves off from all dependence on their predecessors, any more than He has left them free to act as if their conduct as Christians would not have an influence over the well-being of their successors." Indeed, our very possession of the Scriptures is a sign of this dependence. And they who have not wisely considered what is involved in it, and then practically acknowledged its requirements, are every moment liable to become the easy prey of any agent of the Romish superstition who may skilfully propound the questions—"Was it not the Church which gave the Bible to you; and ought it not therefore to receive your most submissive deference? And, besides, how can you be protected amidst the difficulties attaching to the framework in which it has been conveyed, and how shall you decide between the conflicting interpretations which are given of its genuine text, when this is ascertained—unless it be through

the agency of that infallible authority which we now commend to you ?'

We know with what help to the cause of superstition these questions are being at this very time proposed to men who, in their "Bible alone" theory, are in no degree prepared for them. Effectively prepared for such attacks no one indeed can be, if he does not distinctly recognize the place of Holy Scripture as one among other co-ordinate agencies of the Divine communications to mankind. Nor is such a recognition less necessary for the purpose of protecting us against the influences and agencies of unbelief ¹.

It has been justly said—and we may accept the statement without caring about the spirit in which it has been urged, or the purposes that were meant to be subserved by it—that "the fallacy, contrary both to fact and faith, that we are limited for information about divine things to the written records of Christianity, has mined the barriers against scepticism and infidelity. . . . It has needed centuries to unfold the whole reach of this false principle, but it has most surely borne its fruits. The canker fastened upon the root, and has been spreading in secret through the sap to the trunk, and throughout the spread of the branches, even to the utmost spray. The interpretation of Scripture having been lost in the contradictions and confusions of human teachers . . . faith in the inspiration of Scripture speedily follows. . . . And now it is every day becoming manifest that, in the flood of

¹ "The popular Biblicist—and we use the term to avoid the vexations of other names—is really responsible for the modern attacks on the Bible, which so affright the Popular Religion of our day. It comes too with bad grace from him to deny, in the interest of private judgment, appeals to man's truthfulness and conscience, or, as it has been called by the 'Literary' believers, the 'verifying faculty.' On the other hand, nothing can be less Catholic or less rational than the Roman jealousy of the Scriptures, a *very small part of which* is ever once read by one person in a million. The present and coming investigations of the Sacred Word are the result of the treatment of it by the Popular, the Literary, and the Roman schools. Meanwhile, the position of the humble and faithful Churchman is undisturbed."—Dr. Irons, *The Bible and its Interpreters*, p. 159.

unbelief pouring at this time upon England, the sole barrier to the inundation, the sole guardian and keeper of Holy Writ in all the integrity of its text and meaning, the sole Divine witness of its inspiration, the sole immutable and unerring interpreter of its meaning," is the Catholic—for we do not add, with the author of these statements, "the Roman"—Church².

No! We may well heed his warning, and learn practical wisdom from the earnestness with which he lifts up his voice against the evils that are feared by him, and yet we cannot doubt that sufficient protection will be found against them, if the Book be intelligently regarded in connexion with the Society whose purposes it interprets, and of whose progress it is the record. We need not relieve ourselves by blindly ascribing infallibility to its guardian and expositor, any more than to itself. Just views of Holy Scripture would prepare us for the pleadings of the Romanist, and they would prepare us also for those of the unbeliever. For then, all the difficulties connected with the outward framework of the Volume—in the corruptions of its text and the errors of its versions—which give so much plausibility to the pretexts of those by whom men's Christian trust is now assailed, would appear in such complete analogy with the other Organs of the Divine Mind and Will, as would at once give an impression of the harmonies of truth. Like the time-stains, the breaches and decay, on the framework of the Church itself; like the frailties of those inspired men through whom God has spoken to mankind; nay, we may reverently say, like the marred and stricken form of the Incarnate Word Himself—these defects would be instinctively recognized as the necessary accompaniments of the modes of its transmission, and all sinister inferences from them would thus be effectively precluded. There would then be no ground upon which to erect arguments from such corruptions, if, indeed, they would in that case even be suggested.

Moreover the course of the argument for the vindication

² Dr. Manning, *Temporal Mission of the Holy Ghost*, chap. iv.

and enforcement of the claims of Scripture would then be indefinitely strengthened. We believe that the issue of that great conflict of our time between faith and doubt, which is now so often ineffectually and fruitlessly carried forward, might be then secured on the side of genuine Christian belief without resistance. In what manner this can be done, has been shown in a work entitled *Reasons of Faith ; or the Order of the Christian Argument Developed and Explained*, (Lond. 1869)—to which reference has been made more than once in the preceding pages. And we may fittingly conclude this note with the description of the method of its argument, which is given in the last chapter.

“ . . . We assumed nothing more, in the first instance, except the existence of the Church as an Ancient Society which has claims on our heedful attention, and which presents, as the voucher of those claims, and as their interpreter, the Volume of Holy Scripture, which, as so put into our hands, we felt under an obligation to examine.

“ This was our starting-point, and thence we found ourselves at once conducted to firm ground in Palestine during the first half-century of the Christian era. There, feeling ourselves to be in sure converse with realities, we looked on Him, for the purpose of seeing Whom we found we had been taken into that distant time and place. And as we looked, we found ourselves more and more won by the Vision, and subdued and awed, as all of sound mind who have ever looked on Him, have been. In Himself we discerned reasons for being certain that He lived, and that He also wrought and spake among men, as the Gospels have described. And when with this assurance we next proceeded to examine into the particulars of His life and character, we found that as a Jew He lived among the Jews ; that in all essential respects, He identified Himself with those who were called His fellow-countrymen and brethren. He was a member of the Church which was existing in the midst of them, and He received their Scriptures, with the same reverence, and the same submission to their testimony, which the Jewish people gave to them. We felt that as those Scriptures had been so received by Him, they demand our attention and deference, to say the least—and it was under this impression that we began to examine the Old Testament, as we had already examined the New. And we found that the history which it contains is also undoubtedly authentic ; as again that, with this history, which forms the larger portion of the Jewish Scriptures, the remaining portions are so connected and bound up, that there are reasons—independent of His authority from Whom we have afresh received them—for giving no less heed to these earlier portions of the Bible, than we had already given to the later.

“ Again, then, under this impression, and now under His guidance, we looked into those ancient documents, while their meaning was ‘ opened

out' by Him. And then we saw them marvellously shaping themselves into one perfect Whole which is gathered round some Being of whom they speak in every page. He was regarded as Teacher and Leader by all their writers. Those men affirmed of Him that He would continue to interpose in human affairs as He had already done; and that, at a time which they could only see obscurely and afar off, He would come mysteriously into the world for the consummation of those purposes which He had been carrying on from the beginning of its history. We perceived this testimony in the Old Testament; and then, while we were pondering it, we heard Christ calmly and sincerely, and most evidently with no sinister motive in His view, affirm—'It is of Me they are witnessing. Concerning Myself, these things are written in the Law, and the Prophets, and the Psalms.' In proof of this averment, and with as much clearness as we had seen his other works, we saw Him uplifting the hand of power, and speaking with the voice of irresistible authority throughout the universe in all its regions. And, as clearly as we had listened to His other words, we then heard him say—'These, My works, testify of Me!' Thus He gave us an assurance, to the strength of which nothing need be added, that He was the Being whom He claimed to be; that the Old Testament, as well as the New, does indeed 'testify of Him,' and that we recognize His agency in every page of it. And this conclusion carries with it the certainty of all the other miraculous works we read of in the Bible, since all of them, both in the Old Testament and in the New, were wrought 'in His Name,' i.e. in other words, by His power and authority.

"Here then, I said, we had reached the very climax and crisis of our argument. For that Being with whom He, even this Jesus of Nazareth, has so established His identity, had the Divine Name ascribed to Him by the writers of the Old Testament. They spoke of Him as God. This therefore was what Jesus claimed to be; and in this character, moreover, He permitted His disciples to adore Him. At this point of our argument we therefore found ourselves obliged to look on Him in this character, and ascertain what consequences flow from the conclusion. If those consequences are monstrous and self-contradictory, then truth is not to be found; we are delivered over to universal unbelief; for, certainly, our argument thus far may be relied on. On the other hand, if they commend themselves to our judgment, and, much more, if they meet our most urgent needs, should we not thankfully, as we may then undoubtedly, accept them? In this manner we came to consider what are called the internal evidences of our belief. Accepting the proofs of Christ's Divinity; looking on Him as the Son of God; and listening to His teaching, to the Gospel which He preached, in the light of this great truth—I showed you, in the first place, that it accords with our deepest impressions of the Divine character; and then that its doctrines are internally harmonious, that they are in perfect congruity with one another. And I also showed you that they meet our deepest needs. He that believeth on the Son of God, and in the truths which He delivered, has 'a witness in himself' that the message is from above; that Christ is the Eternal Word through Whom our Father in Heaven has spoken unto man, and to whom the Holy

Spirit is ever witnessing by His teaching, and indeed by means of all the influences wherewith He operates upon the soul. And thus the last seal was placed on our convictions. We felt that we had planted our feet upon a rock. We were certain then that we knew Him in Whom we have believed; we had reached an infallible assurance that, in Christ Jesus, we behold none other than the Second Person of the Blessed Trinity, the Eternal Word; and that in His Gospel we have God's own disclosure of Himself, of the nature of the system in which He has placed us, and of our own position and relations in the midst of it.

"From time to time, I asked you to remark how light increased and brightened around us at each step as we advanced, how every fresh principle and object that came in view was gradually unfolded in the harmony which betokens truth, and in accordance with expectations that had been previously awakened. In the backward light which each stage of our progress cast on the preceding, and in the nature of each successive vision, we found an evidence of reality over and above the direct vouchers by which they were guaranteed. We felt this most especially when we compared our Heavenly Revelation with those 'world-religions,' in which the conjectures and expectations of men who have sought an explanation of the meaning of their existence, and an interpretation of its mysteries—have been expressed. And as by its very nature, Christ's Gospel *claims* to be exclusive and supreme, we found that it does in fact stand on a level which is raised altogether above every system of that kind. In its comprehensiveness they are overreached by it. It justifies and completes their fragmentary truths; it interprets their difficulties, and reconciles their contradictions. While in their very nature they are limited, and permanently localized, it is manifestly fitted for that universal prevalence which has been promised on its behalf. And both in the character of its disclosures, and in the nature of the agents and organs through which it works, we have an assurance that it will be, as He said it would be, proclaimed through all the nations before the end shall come.

"In this view of the Christian Revelation, and in these prospects, we found its light shining with a gloriousness which is being continually heightened, and hence by contrast we felt the mysterious aspects of our existence to be more oppressive than we had ever previously known them. Not one, indeed, is suggested that is not equally perceptible, whatever ground of thought we occupy. But under the light of that Disclosure of Love and Wisdom which we were contemplating, all which seems to contradict those attributes, became gloomier and sadder in our view. Hence in our assurance that we now know Christ, and that, in the unity of truth, there must be an explanation which reconciles those mysteries with what we have ascertained concerning Him—we ask Him to vouchsafe it. He is silent indeed when we thus approach Him; and yet our doubts then cease to trouble us, and our fears are calmed, for we observe how serenely, if sorrowfully, He is looking in that same direction. He is Himself sensible, as we see, of all our own consciousness of the mysterious aspect of those contemplations, while yet He assures us, 'All is well.' And knowing Him, as we now do, we know that we should be satisfied with this assurance,

and especially when we gather from His words that we cannot yet see far enough to discern the true aspect of our difficulties, that there are hidden relations in which those mysteries stand towards Him which, in our dim conceptions of the attributes of His Godhead, we cannot understand now, though they may be understood by us hereafter.

"From those distant speculations, our thoughts were then recalled, at His summons, to the sphere of duty which is around us, and to that Divine interpretation of our own course therein which we find in the Volume in our hands. In the light that flows out on all sides from His Presence, we perceive what is the true nature of the Church, and in what sense we receive the Bible as inspired. And how plainly we then saw that, apart from the conviction we have obtained concerning Him, they could not be understood, any more than they could receive the reverence and submission that are claimed by them! Hence you perceive, my friend, how vain it would have been even to touch your difficulties on points connected with what are only truly regarded when they are regarded as instruments whereby Christ and His Spirit works.

"On every mention of such difficulties you now see we must reply—There is a question to be determined before we can consider them, and it is this, 'Did Jesus Christ truly live, and was He what He affirmed Himself to be? Was He, or rather is He, the Way, the Truth, and the Life, so that no man can come to the Father but by Him'?—Apart from our *present* conclusions respecting the Bible and the Church, any reasonable man may, as I have shown you, be irresistibly led to the acknowledgment—'Yes, indeed, He was all this which He affirmed.' And when that conclusion has been reached, but not before—we are ready to consider all detailed objections, and we know that we can then encounter them triumphantly. Whoever has recognized the Lord Jesus in that central place which He truly occupies in the world's history, and who there knows Him as the Sustainer of the world's hopes, will also in due time recognize his own place in the Church which is the Lord's Body, and will profoundly reverence the Bible as containing the utterances of His Truth. In the light of that great Vision, one difficulty after another will disappear, as experience deepens, and as the lapse of time unfolds the purposes of God."

NOTE E.

Detailed application of the Principles of the Work in the Revival of Church Life; in the Congregation first, then in Ruri-Decanal and Diocesan Synods, and in Convocation. Of the secular influences of this Life, and the form in which Missionary Labours should be carried forward.

It has been remarked (p. 262) that many agencies are at this time within men's reach for the immediate realization

and fulfilment of the Divine Order, as it is manifested in the constitution of the Church. And in general terms, the method of this realization and fulfilment, and its results, have been indicated. Details of that method could not have been given in the body of the work consistently with its plan and spirit; but here, for a brief space, the attention of any interested reader of these pages is claimed for them.

With this purpose, then, let our thoughts again be fixed on one of the parishes or parochial sections of this kingdom. And let us imagine that any considerable number of its inhabitants have been moved to look beyond the "things seen and temporal" which are around them; that they have recognized the supernatural relations they have been placed in, and the obligations which are thence incumbent, with the prospects that have been opened out before their view. In this knowledge and recognition, they will have first of all turned individually to Him through Whose Incarnation and Sacrifice they have been restored to their place in the Divine Kingdom. And acknowledging that they are incorporate in Him as the Second Adam, the true Head and Leader of our race, and by faith realizing this incorporation—they forthwith fully enter into the position in which they were at first established, and into which they have been by His grace redeemed. This is their first and fundamental view of their place as redeemed men; and they recognize their Church Society as having been set up amongst them that its advantages may be fully realized. They meet in it for mutual help, as well as for Divine assistance in perfecting their individual sacrifice, in claiming their position and fulfilling their ministry in the Fellowship of the unfallen and redeemed. For the accomplishment of this end, first of all, the Society in which they assemble in a union which is unknown in the heavenly worlds, was instituted; and in the order and services of that Congregation which claims them as its members, that end is clearly betokened, though, in many respects, it may not yet have been adequately apprehended. We suppose, however, that in the assembly we are thinking of, it is

seen and clearly kept in view, and that the men who constitute it are willing to unite in taking measures that their vocation may be fulfilled; that they may help each other in its fulfilment, and practically carry out those good works which have been "prepared for them to walk in."

Of this obligation the form of their Society is, as we have seen, intended to remind them. It not only bears witness to their place in the Divine Order, but further testifies that, for their growth in it, and their advancement, they must be mutually helpful.

This end of the Church Society has been very plainly recognized in our own branch of it; and, for its accomplishment, each member has his special gift and fitness. Now this suggests his call and designation to a corresponding department of the work to which the entire Body confesses it has been pledged. For raising and quickening its spiritual life, for supplying in mutual service each other's needs of mind and body and estate—men duly qualified will be found, if they are looked for, in every local Congregation. And, meeting, on the principles we have described, with this distinct recognition of the true nature of their Church Life, having its real ends clearly in their view, the special gift of each member would be at once discerned. Immediately and naturally, the men qualified for every service which is required for the "increase of the body, unto the edifying of itself in love," would be discovered; and help in assigning to each one his proper functions would be furnished by the Ever-present Spirit Who has promised to bestow His Aid and Counsel on every such convention³.

Some would thus be found whose endowments might

³ The principle enunciated in the well-known passage of Tertullian (*De Eshort. Castit.*, c. 7) which begins, "Vani erimus si putaverimus quod sacerdotibus non liceat licere. Nonne et laici sacerdotes sumus," &c.—is plainly recognized in the English Church, to every member of which, lay as well as clerical, a "vocation and ministry" has been ascribed. Cp. Hooker, *Ecc. Pol.*, viii. 6. And that this has ever been the case from its first institution, is plain from the clearest historical records. See Wilkins' *Leges Anglo-Saxonica*, pp. 10, 72, 78.

then and there be used in order to promote the quickening and strengthening influences of the public worship wherein men blend their adoration with that of the unfallen communities centred around the throne. Through their agency, by their knowledge and insight, by their gifts of ardour and devoutness, the spiritual tone of the entire Body would be raised. While for others suitable labours would be found in the help and instruction of the younger members of the society, of the ignorant, and the struggling, and the perplexed. Some of gentler natures—and here would be the chief field for woman's toil—might find their occasions of usefulness in expressions of sympathy with the afflicted in their hours of feebleness and sorrow. While others again would administer the temporal resources of their society in the relief of the needy, and in the succour of those who are suffering under any special visitation of social or political calamity.

In this manner the whole Body, and every member of it, would be built up⁴. Every man and woman in that Congregation might thus reflect the image of their true perfectness in Christ; and the Congregation itself, representing the entire community amidst which it is set up, would manifest the harmony and blessedness of those communities where evil is unknown. In the families and associations of that Parish, the pure ennobling influences flowing from the Church Institution would be disclosed, and they would also work amongst those who have separated themselves from its assemblies; they would powerfully affect every form of life and activity which is going forward in its neighbourhood. It was established that it might witness to the truth of God before those who are ignorant of their supernatural relations, or who neglect them; and that it might minister to those persons Divine vitality and grace, and be the agent of their purification and their advancement. Proclaiming the redemption of mankind, the principles and form of man's true existence; ministering to the sorrows and necessities of those who

⁴ See Note 4, p. 265.

are the victims of evil; reforming, enlightening, and quickening the "world" existing in the midst of it, and reclaiming those who are yet standing far aloof to the dominion of their Lord—the appointed work of that community would be carried forward. For all these purposes, and for every other which is contemplated by a wise philanthropy, for the moral and physical training of every individual included within its limits, and for their perfect restoration, the Church has been instituted. These ends confessedly form part of its original intention; and it has every where labourers for carrying out this purpose of their calling in every one of its departments.

All these facts being recognized in the fulness of their significance, it would we repeat follow that, from an assembly which has been thus convened, and the members of which have abjured in each other's presence their right of individual choice, and have offered and presented themselves a "reasonable, holy, and living sacrifice"—each one would be sent forth by the remainder in order to discharge that ministry for which it had been found that he was specially adapted. His brethren would solemnly designate and depute him to that one of their engagements for which his fitness had been ascertained, and which therefore might be regarded as the work divinely "prepared for him to walk in." And thus sent forth, each one of the Church's labourers would feel that all his fellow-members are represented by him in his own sphere, while he is there discharging the functions to which he has been appointed. While besides this feeling, and looking also to the relation in which his local assembly stands connected with the other parts of the "holy Church throughout all the world," he has the assurance that others also are sanctioning and encouraging him in his exertions. And thus, with a consciousness which would surely be very different from that of an officer of bodies self-moved, as well as self-appointed—he goes forth, and he is occupied in all his labours with cheerfulness and courage: the mightiest power and the most quickening inspiration will then

embolden and sustain him. Deeply implanted in his soul is his need and craving for union, for mutual aid and sympathy, and for channels and means in which he can express his self-sacrificing desires for the relief of the suffering and the necessitous. And here, in the fellowship which is thus compacted, and which is working with these objects, all these needs are met, all these cravings are fulfilled and satisfied. In this way the power, the zeal, the noble self-devotion which are seen in societies where men are banded together on common principles, and with one object, would be absorbed into the Church Association. Its members being "joined together, and firmly compacted in relation to their Head, and all rendering according to their several functions, mutual aid, the entire Body, by all these channels and agencies, would continually build up itself in love⁵."

Then, besides the help in fulfilling his work which each one would thus receive from the co-operation of his friends and fellow-members, he would also be helped by the ministrations of the unfallen members of the Celestial Kingdom. They would then execute the services for which they have been sent forth to "minister unto them who are the heirs of salvation," but which they cannot accomplish except in divinely-ordered methods, and in rigorous conformity with the heavenly laws which they acknowledge. In no other path can their work be done. Their spirit and habits, and the motives by which they are supremely ruled, hinder them from taking part in any self-devised, self-willed proceedings, or in any which imply that one portion of our existence is less sacred than another. While, on the other hand, those who are struggling against all those tendencies, and who are working on principles opposed to them, would find in these celestial agents, cordial and powerful auxiliaries.

Very effectively would every member of such a community as that of which we are thinking, who is working

⁵ Eph. iv. 16. Col. ii. 19. See *Ellicott in loc.*; and comp. Rom. xii., and 1 Cor. xii.

according to the laws of his existence in his divinely-appointed sphere—be helped by the angelic ministrations. And still more effectively would he be also helped by special outpourings of the Holy Spirit on his soul. According to the laws of His administration, this Divine Agent often comes in extraordinary effluxes, that He may give efficiency to those movements which are carried on conformably with the rules which have been prescribed for them. But, as He will only enter into individual hearts which have been cleansed from all impurity, and which are submissive to His influences, so into the whole Body of the Church, or into any portion of it, He comes only when it is ordered and administered according to Divine Law. And of this principle, His descent on the day of Pentecost was a signal illustration and assurance. In that very nearness to the Source of life, drawing animation from it by the power of an earnest faith, and in that same unity effected by the submission of each individual will, which we have been describing—was the Apostolic Church convened, when the Spirit descended in that mighty influence which gave its members their overcoming powers and endowments⁶. Yes, and on every like fulfilment of the same conditions, the Pentecostal outflow will be repeated. Then every department of the Church's framework and all its enterprises will be filled with mighty life, with power which will be felt and acknowledged as absolutely irresistible, in its fulfilment of the vocation with which it has been called.

In this manner may the Divine will and intention be now embodied in any portion of the Kingdom through the outflowing of the life conferred on it, and by means of the influences belonging to the redeemed position it is holding. And thus developing itself, it must, as we have seen, extend outwardly, and it must be enlarged, in its yearning, or rather we may say in its demand, for union with those neighbouring societies which have not only been constituted, but are working like itself.

⁶ Note 3, p. 265.

Let us then imagine that two or three adjacent parishes are rising, as we have described, to the true conception of their redeemed life ; are recognizing their calling in this manner, and fulfilling it after the true order of their existence. Then, forasmuch as they are in fact organically connected, their union must be felt, and it will be confessed, by them. In a true connexion they have been bound together, although, as the nature of the Divine Order and our survey of its history have shown, they will only be perfectly associated, and they can only effectively realize their actual oneness under their Divine Head, when the life of each has in its own place been developed in its genuineness. We supposed this to have been the case in those divisions of the land about which we have been speaking. Each one, in immediate access to the " River of Living Water which proceedeth from the throne of God and the Lamb"—has been refreshed by it, and quickened ; the wills of its members have been loyally obedient to what they have recognized as the special orderings of Providence concerning them. From their several positions they have looked on the divinely revealed form of the Fellowship into which they have been incorporated. Now this having been the case, it must, from the nature of things, next follow that the single assemblies constituted of such members, and fixed in each other's neighbourhood, will openly and lovingly combine themselves. Such societies must blend together, and unite in cordial intercourse. And for the accomplishment of their union, we find express provisions and enactments in the ancient order which is still existing in the midst of us.

For, again looking to the constitution of the English Church as representing the true form of our social being in this enlarged development, we find that it contains express provisions for such a combination of neighbouring societies⁷. Moreover the influence which it has always

⁷ See Dansey's *Horæ Decanicæ Rurales*, Part II. sect. ii., where the writer shows with remarkable clearness, and with that fulness of learning by which his entire work is characterized, that our present parishes

exercised on the secular institutions of our land, and which has been zealously employed by those who have had a true insight into its intention—has resulted in laws and usages which would be unmeaning if these enlarged combinations had not been contemplated. We may see their advantages by considering the working of that law of compensation which lies at the basis, and which constitutes one of the fundamental reasons, of our spiritual organization. It is known that advantages are possessed by some of these bodies of which the others are destitute, to their loss and their enfeeblement. Now the law of our Divine organization manifestly requires these advantages to be communicated. Moreover the same agency furnishes protection against the uprising of those grudges and jealousies to which societies locally adjacent, are peculiarly liable.

Hence we bring this development of our true social life next in order after its development in each one of its constituent sections. Having first been there originated and unfolded, those bodies must communicate together, and they will do so by means of representative members who, being duly qualified for this function, and appointed for the discharge of it, have assembled with a view to their common welfare, as well as for the advantage of each of the localities where they are severally established.

In order that such ends may be secured, these representatives of neighbouring communities should be gathered from a district or province which is within the compass of individual oversight, and whose structure and boundaries give facilities for frequent intercourse. And now, if we have truly apprehended the constitution of the Divine Economy, and wisely read the lessons furnished by its

were formed by successive sub-divisions of the original *παρoικία*—which was at first here, as elsewhere, the same with the *διοίκησις* (vide Suicer *in voc.*)—over which each Bishop had spiritual control; and that the clergy and people comprised in each of the first of these sub-divisions were placed under the control of the Decanus Episcopi, “idem qui vulgò Decanus Ruralis,” who is hence the sign and witness to the parishes within his deanery of that organic unity whereof they are parts and members.

developments in past times, the polity and order of the English Church must be still followed in these Provincial Associations. Just as the welfare and advancement of each separate congregation demands that one in whom the sacred life of all its members is represented, should preside over it, so is there in like manner a similar necessity naturally arising in such a convention of Congregational representatives. The idea of its constitution, its consciousness and the union which is implied in it, must be expressed in the person of the Bishop, in whom the assembled delegates would see their synodical character declared and typified, just as in each one of their single Congregations its members see their character and obligations as citizens of the Divine Kingdom shown forth in the Minister who is there set over them.

We are thus brought on, in natural development, to Diocesan combination and Episcopal control. And, in correspondence with this enlargement, we shall always find among the official representatives of the Church societies, men who are duly furnished and fitted for this office of expanded sympathy, of wider oversight and more extensive government. Men are given to the Church who are manifestly qualified by their knowledge and insight, by their depth and comprehensiveness of spirit, and by their personal dignity, to take their place at the head of a Diocesan Synod in which the Congregational Churches of one compacted Province would be truly represented¹. Such a Synod would be constituted of men who had

¹ "We may deary Episcopacy, but the Lord sends us Bishops. Whatever may be ambiguous in the Pauline epistles, this surely is prominent and unquestionable that the apostle recognizes . . . a diversity of gifts and powers, and supposes that this diversity which springs from the Sovereign Wisdom, is to be turned to the best account possible in promoting the great and various purposes of the Gospel. Now we need ask for no other argument in favour of episcopacy. Many have the gifts requisite for the ordinary duties of a Christian teacher; many also beneficially administer the interests of a small circle; and there are some—it is only a few, yet there are such—who can sustain the burden of extensive government."—*Spiritual Despotism*, pp. 183, 185.

already been informed and possessed by the true spirit of their Church Life in their several congregations. Under the guidance of their Diocesan's wisdom and insight, and enlarged practical experience, they would first take measures for the administration of the spiritual gifts of the whole Body which is formed by them, according to the requirements of each of its constituent parts. Then they would consult for the right ordering and guardianship of its secular interests and resources. And it is certain that from such a union of parishes and deaneries, influences of life and power, and true spiritual enlargement, would flow into every one of them. Their external temporal interests would be effectively advanced and furthered; all their secular institutions would be more perfectly pervaded with the Divine life and influence: "the world," through the whole extent of that Province, would be assailed with overcoming might and energy. Moreover in carrying forward such works, the Diocesan representatives would be effectively prepared for the discussion of subjects of still larger import in the National Convocation constituted of delegates from such Synods, in which the whole Church would be truly represented.

For in the words of our grand National Psalm, we may say that "as a people, God hath made us, and we are His:" as the subjects of this English realm, "we are His people, and the sheep of His pasture⁹." Our common qualities of race, the physical distinctions of the land in which we have been placed, and the events of our country's history—have compacted us under God's ordering in a National relationship. And every reason on which that position and relationship have been founded, and the sanctions which impart the sacredness that belongs to them—indicate the limits of the Nation as those of the next higher union through which the true order of human life is represented.

We, therefore, take this realization of our public and

⁹ Psalm c., where the true reading is *וְלֵךְ אֶתְּנוּ*, and not *וְלֵךְ אֶתְּנוּ* as represented in the A. V. See Deut. xxxii. 8. Acts xvii. 26. Cp. Judge Blackstone's Commentaries, b. i. c. 7.

associated life next in succession after the Provincial, as this follows upon the local, or Parochial. And again for the realization of this higher bond, the English Church provides in its constitution and its services¹. In this respect it faithfully represents the aboriginal form of that part of the Divine constitution of man's redeemed existence whereof we are now speaking. And we should have it fully realized, when each Congregation is adequately represented in a National Convocation, which is made up of duly qualified emissaries and delegates that have been sent from every Diocese. It would of course be needful that these persons should be commissioned by the Provincial Synods, as these again had themselves been constituted by representatives from Parochial Congregations—and then it would be felt that through their agency all have a place and voice in the National Assembly. Every member of the Church looking on to that Assembly from his own position among his fellow communicants, would there behold the Order into which he has been incorporated, in the largest development that within the limits of his Nation can be assumed by it. And this great Convocation would not only consult on the largest scale for the welfare of the whole Church Fellowship, and administer, in accordance with the most comprehensive views, mutual aid and sympathy—it would stand besides in relations with the whole Nation which are analogous with those of the Diocesan Synod to the Province it assembles in, and with those of each Congregation to the local interests of the neighbourhood in which it is established.

That the Church should thus influence and affect the National Estate, as well as more limited associations in provinces, and in each separate locality; that in fact it

¹ In chap. vi. of his "*State in its Relations with the Church*" (4th ed.), Mr. Gladstone enumerates, under twenty heads, the signs which betoken the Nationality of the Church in England, and show that the State, "so far as it is a moral being," is in living relations with that Divine Society which was established in the beginning, and of which one of the Branches is now existing in this land.

should strive to assimilate this Kingdom to the "thrones and dominions, the principalities and powers," of the heavenly communities—is one of the ends for which it has been instituted. In those upper worlds, indeed, there are no metropolitan, any more than there are local temples, for none are needed there, since the course and habits of unfallen life in its largest as in its most limited developments, are already perfectly conformed to the model, and governed by the laws of which every Temple is the witness and memorial. And so, if man had continued without sin, we should not have had any National, any more than we should have had Local, Church Assemblies, since our world, like the worlds of the unfallen, would then have been throughout "holy to the Lord." Now, they have been set up in the midst of our own as of other lands, to furnish the model of a Divine life in the largest associations in which men find themselves combined, and to put forth an influence that will aid them in the most important of their duties; to "proclaim aloud the application of Christian principles to political government;" to stimulate and help forward all pure and right developments of National existence; and to counteract the evils which peculiarly belong to it.

This is the purpose of the Church's work and calling, as it stands related to the Nation. And its freedom and independence, when it occupies this position and discharges the duties which appertain thereto, may be claimed upon the simple ground that its foundations are equally authentic, and its sanctions equally authoritative, with those of any secular society. Its right to a distinct place and independent standing on the earth, is as valid as any which the Nation or any of its Institutions can put forward. And not only authoritative traditions but definite enactments, can be alleged in proof of this assertion. On legal grounds the Church can always demand independence and protection. But we may be sure that more than this will be conceded to it when its genuine influence and power have been in exercise. When it zealously

fulfils its proper work, and is guarded with severest vigilance against any intrusion from a lower level of that debased and narrow spirit which it is meant to counteract—all the support which is requisite for its purposes, and all the resources which it truly needs, will be cheerfully bestowed on it. So that whenever it has chosen any position or adopted any proceedings which are fitted to carry out its ends, to give effect to the design of its existence as a Witness, a Conciliator, and Restorer—abundant help in accomplishing those proceedings, and in securely guaranteeing and guarding that position, will be cheerfully rendered by its co-ordinate societies².

Such an efflux of life and power and influence, and such an acceptance of service in return, will necessarily result from the Church's true and genuine development in an outward direction from its Congregational centres of existence. And while this development was going forward, we should see the Divine Society rising forth from the impaired and broken materials, from the darkened testimonies and the disorganized assemblies, in which it is now actually existing—until it is at length perfectly embodied in the Order appointed for the maintenance of man's life in the Universal Family, and for his recovery into perfect accordance with the heavenly existence, its habits and proceedings. The true place of the Church and its genuine objects having been recognized, its laws being cordially fulfilled by each of its members in his ordained position,

² "The people" have always "willingly offered," either in the institution of new works in the Church's service, or in "building up its old waste places," whenever they have been summoned to such works by men who had a true insight into the nature of the Church and its calling, and the sincerity of whose purposes was attested by their own earnestness and self-devotion (Numbers vii., 1 Chron. xxix., Ezra i. ii., Nehem. vii.). Never have either personal or pecuniary sacrifices failed on such occasions. In fact, the prevalence of sound views of the Church's obligations have tended rather to moderate than enlarge men's offerings; and so it has been that, instead of a "Church establishment tending to increase the burdens of the people, it has been a relief to them: it has restrained the swollen current that had been drowning the Church, and draining the State."—*Spiritual Despotism*, pp. 141, 142. Cp. Gladstone, *ubi sup.*, c. iv. 9.

its separate parts having been combined according to the method of union which is divinely revealed in its institution and its history—it would be beheld in the likeness of that “holy temple in the Lord” wherein it was designed to grow up and manifest itself before mankind.

And now, from this anticipation of what would be the necessary consequence when each assembly of communicants within the English Church realizes its union with the eternal world, and then outwardly develops its spiritual life according to the laws of the order into which all have been incorporated—let us in conclusion briefly look to similar developments in other communities adjacent to our own. For it is obvious that the same results are equally attainable in every other section of the “holy Church throughout all the world.”

Wherever the members of local Congregations have thus recognized the true nature of their place in the universe, the relations they are sustaining, and the Divinely appointed order of their existence, and when in the manner we have described, they assemble themselves to realize that order—they are gathered in an organization which must grow and expand itself, begetting similar movements in neighbouring societies, and then attracting them into like association with itself, until there, too, the Church National would in due time be set up, and the Nation be raised and strengthened by its influence. Let us then imagine these unions effected; and then obviously, through the working of the same principle, every such Nation must be drawn, through the agency of its Church, towards every other in which that same process had gone forward. In Conventions made up and constituted by delegates from each of them, they also must realize their union in another higher combination, which the nature of the Remedial Dispensation, and the course of history, show is as necessary as any we have yet been looking at in the sphere of our own National existence.

Every man realizes his position as a member of the human race, as well as of his family, and province, and

kingdom; and so, as we have seen, the Supernatural Order provides a confederation which is meant to be related to the general association of mankind, in a correspondingly enlarged development. Whenever, then, "the Holy Church throughout all the world" shall truly develop itself, as we have described, National Churches must hold intercourse with one another. Such intercourse, as has been already said, is necessary for the true expression of each of them, and for their efficiency. Just as every individual member has a gift possessed by him which, as a "good steward of the manifold grace of God," he must communicate to his brethren—so also has each Church its special functions and forms of service, which it must discharge towards every other. Of the aggregate, as well as of each separate portion of the Body, it may be affirmed that through that which "every joint and member supplieth, according to the effectual working in the measure of every part"—the great Whole must be augmented in power and love.

Proceeding from the ground which is common to them all, and which underlies those various developments of spiritual life that may be ascribed to diversities of race and position—this interchange of service will be effected. Thus, for example, if those Communities which are adjacent to ourselves, should bring the English Church into communion with others far removed from it, we may derive from them deeper insight than we have yet gotten into the nature of the supernatural world and its relations, and suggestions of wiser and nobler forms of service than any we have yet practised; as, again, there might in the same manner be a similar mutual communication of advantages between other bodies which are the farthest removed from one another.

And for such an intercourse between Churches which are locally separated, and which are also apparently destitute of any ground on which union and sympathy is possible—each one will be duly prepared if its previous Congregational developments have been truly carried for-

ward; if, in other words, its members have there been brought into living fellowship with those past generations which are now in the unseen world, and, beyond them, with the heavenly communities. Such a real "Communion of Saints" implies personal familiarity with men who have lived in societies and at epochs that are so remote from our own and in the practice of usages so unlike those which are now prevailing amongst ourselves—that they must have been seen in guises as strange as any in which our Christian contemporaries can now in any place be witnessed. In other words, that unlikeness to ourselves which we discern in our predecessors, as we go backwards through the centuries, will prepare us for the strange, and the often even repulsive, garb and dialect which men who are living in more advanced communities, might find in some of the brethren assembled with them in what would be a truly Catholic Convention³. Yes, if we have indeed been accustomed to confer with the saints of the middle and apostolic ages, to say nothing of those still earlier—we shall not feel ourselves utterly estranged, or in any way repelled, in the presence of delegates from the remotest Churches of the East and of the South.

Thus our more limited Church developments will prepare us for, as we have seen they must issue in, this largest Convention of the "Holy Church throughout all the world." Every one who finds himself represented therein through the agency of delegates from his Congregation, and Diocese, and National Assembly, will be duly qualified, yes, and he will be desirous, to enter into its enlarged life. He will surely feel this desire when his own ideal position has been realized, when, in his personal sphere, he has lived out and fulfilled in its whole extent the Church vocation with which he has individually been called.

For a moment, then, let us carry our thoughts on to this final result, and imagine this Body assembled in its periodical, and they must be its frequent, deliberations—then it is plain that the first duties of its constituent Churches would be

³ Note 9, p. 271.

discharged in ministering to each other in mutual help and interchange of service. In order to promote the internal welfare of the Catholic Body, and help forward its edification in wisdom and love—this demand would first be made on the resources of its members. And then their thoughts would be concerned with the welfare of those who lie outside its limits, since, besides the promotion of their own internal well-being, spiritual and secular, other duties which appertain to those dwelling in the spaces which are wholly covered by the “gross darkness” of the world—have been laid on them. Here, in short, we behold the true ground and method of those which are known as the missionary obligations of the Church, and which, as we now see, have been made incumbent on it by the very idea of its existence.

In this its last and largest development it would first recognize itself as having been commissioned for the purpose of restoring into their true position those communities in which the Church character, originally impressed on them, has faded and almost been obliterated. It would seek to reinstate them in those privileges which, since they are part of the redeemed world, are also theirs, and it would interpret the symbols through which they ignorantly hold the truths they also have received. This is one of the main ends contemplated in the Church’s institution; and this obligation is binding on it, and will abide in all its force, until the Heavenly Fellowship has again embraced every one of the families and races of mankind. We say the obligation still abides. It is incumbent, nay imperative on every generation; and it can only be fulfilled when each one of the National Churches which are the constituents of the Church Catholic, shall effectively work on the communities adjacent to itself, with that knowledge and sympathy, arising from their relationships of race, which are necessary for an effective witness of truth and duty, and for the removal of accumulated errors. In other words they must carry on their missionary work in the manner indicated by the Prophet, when